

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LII

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NEW SERIES  
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## PROTESTS FROM GENEVA

Here is an account sent to The Baptist Record by Mrs. P. I. Lipsey, Jr., of protests being made by many of different faiths in Geneva, Switzerland, against religious persecutions in Russia where our Baptist people are great sufferers. This city has long been a city of refuge for those seeking political and religious freedom, and is now headquarters for the League of Nations.—Editor.

These resolutions, translated to the best of my limited knowledge of French and with the aid of the maid, are the expression of sympathy to the believers in Russia. It was voted by a great crowd of interested Genevoise last Sunday evening, Jan. 19, 1930:

"The believers of Geneva, come together in the Salle de la Reformation on this 19 January, 1930, revolted and grievously moved by the persecutions inflicted upon their brothers in Russia, protest against the injury extended to religious liberty, express their ardent sympathy to the believers of Russia, and set themselves exclusively on religious grounds to associate themselves with all believers who, in the entire world, wish to pray without ceasing and to unite their efforts to make certain in Russia the religious liberty."

Incidents and events leak through to Switzerland very easily. In Geneva there are hundreds of Russians living in exile. A Russian count has a grocery store on a corner in the old city. A doctor wishes to sell us some furniture left with him by Russian friends ten years ago. There are enough people of that nationality to support a Russian Orthodox Church in one of the best residential sections of the city.

And it was from this church the movement started. At an especial meeting, when pastors of other denominations were invited, a Russian doctor, without comment, read of the immediate persecutions from a Russian newspaper.

As a result of that meeting a committee was formed of the National Protestants of Geneva who organized and fostered the public session in which all classes and creeds united.

So many people came to the Salle de la Reformation, that even after a second hall was opened many were turned away from the doors.

Jewish rabbis, cures, Protestant pastors and professors of theology, sat on the platform beside the archpatriarch of the Russian Church and a Dominican in white robes. It is not only the Christians that are persecuted in Russia, but any who believe in any God. The Jews, Mohammedans, and all other sects suffer alike.

Two very effective means were used to put the case before the people. One Professor Lemaitre by means of documents taken from the Russian

newspapers, Pravda and Sans-Dieu, gave a history of the persecutions of the past year:

Three hundred more churches were closed. Some of the buildings were taken over by the State to be used as museums, groceries, or even public houses. Pictures of such usage were shown.

Iniquitous laws were made and enforced. These laws were aimed directly at the disintegration of the family, which furthers Bolshevik aims of winning the children. Religious worship is contrary to the Constitution. No person, not even a priest, is permitted to give religious instruction to the children of another. In some cases of disobedience, the offender has been taken into a cellar and shot. Unable to uproot religion from 80 per cent of the population, Soviet Russia deliberately inculcates in the young contempt for the faith of their elders.

The Bolshevik government has struck at the family so effectively in the lax divorce and marriage laws, that children are readily abandoned. Such children often become criminals before they are ten years old. And these are not of the 300,000 wild children of Russia, orphans of the War and the Revolution.

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Then while the choir from the Russian Church chanted the liturgy of the dead, cartoons lashing religion were shown on a screen. They were illustrations from Sans-Dieu. The least offensive was that of a thirteen year old boy dressed in red, kicking a figure that represented God, the Father. As a reporter for a Geneva paper puts it, "the texts and designs were so scandalous (blasphemous) one does not know how to speak of them decently."

People sat tensely listening to each word of the documents and of the speeches expressing their sympathy as well as to those branding the intolerance of that government seeking to destroy man's sacred right to his religious convictions.

It was with serious and united intention that the resolutions were voted, which in effect say, as the Chairman asserted:

"We are mindful of you; we suffer with you; we pray for you."

After a moment of silence, the orthodox listened to the Oratraison Domincole of Rimsky-Korsakoff standing. This ended the stirring meeting, henceforward historic.

—Sue Lipsey.

BR

## REMEMBER:

That if you send us four new subscribers at \$2.00 each we will send you the Life of Dr. J. B. Gambrell. Also if you send us \$2.00 now for your renewal, you can get this \$1.50 book for \$1.00. This offer lasts only through February and March.



## ANTI-SALOON LEAGUE CONVENTION

By Mr. Jackson, Mississippi Superintendent

With five thousand delegates and friends attending, the most successful convention in the history of the Anti-Saloon League of America was held at Detroit starting Wednesday evening, January 15th, and closing, Sunday, January 19.

Bishop Nicholson, President of the League, presided at the opening session. Among the brief addresses of welcome, was that of newly elected Mayor, Charles Bowles, who recently defeated former Mayor John W. Smith, admitted "wet" candidate, by a large majority.

In the opening address of the convention, "Dr. F. Scott McBride, Superintendent of the League, congratulated Detroit for electing Judge Bowles to be mayor on a reform and dry platform. Outlining the progress of prohibition since the eighteenth amendment became effective ten years ago, Dr. McBride told how wet forces began the fight for repeal of the eighteenth amendment after its ratification by 92 of the 96 legislative bodies of the nation. Wets said that while the Congress of 1920 was dry the one of 1922 would be wet, but there were more dries elected in 1922 than in 1920, Dr. McBride said, and this advance by prohibition forces was continued until 1928. Continuing, Dr. McBride said, "But the Congress that took its place at the regular session on the first of last December is the driest Congress that has ever marched up Capital Hill."

Dr. McBride made a special plea for the work of the League to be continued in the cities saying that the truth about alcohol and law must be carried to the millions of foreign born in big cities who are unfamiliar with American ideals.

Rev. A. J. Barton, D.D., chairman of the executive committee of the League, spoke on "Dry Strategy for 1930." He said, "The League is the most hated and feared organization in America. The wets are more and more amazed at the strength of the organization.... We must and we will as much as in us lies keep prohibition out of and above party politics and partisan contention."

Thursday noon Dr. Howard Hyde Russell, now 74 years old, founder of the Anti-Saloon League, presided at a "Business Men's luncheon. Messages from prominent business men from all sections of the country, including Thomas Alva Edison, were read, and one minute addresses were made by Detroit and other business men. Col. Patrick Henry Callahan, Louisville, Kentucky, a manufacturer, made one of the most stirring addresses at the luncheon. Mr. Callahan said, "The business men of the country and business organizations have not yet shown appreciation of what organizations like the Anti-Saloon League have done to establish the prosperity of the last ten years." He made a plea for great support of the program of the League.

"Follow your head instead of the headlines," Delcavare King, Vice-President of the Granite Trust Company, Quincy Massachusetts, told the business men. Mr. King is the originator of the term "scofflaw".

Discussing prohibition after ten years, Dr. E. H. Cherrington said that the wets are being gradually converted to the doctrines of the dries. He said, "Of the nine principal programs advocated by the dries... eight have been finally agreed to by the wets. The wets first fought then advocated the taxation system, the license system, the beer system, the government control system, local option, county option, State option, always fighting the newest system proposed and favoring the system discarded."

Large delegations of young people, students in high schools and colleges were in attendance, principally from Iowa, Kentucky, Nebraska, and Ohio. These were winners of oratory, essay, and knowledge contests held in high schools and colleges. At the youth rally attended by hundreds of representatives of young people's societies, the following resolution was passed: "Realizing the immeasurable benefits of prohibition, especially to youth, we pledge observance of and support to the Eighteenth Amendment." In speaking on Sunday afternoon, United States Senator Morris

Shepherd said that the leaders of the future will not be found among the young men and women of today who frequent roadhouses and night clubs, but will come from the ranks of serious minded such as the young delegates who came to the convention as contest winners.

The program for the future will be an educational program, projected among, and in the interests of the young people.

Mississippi holds an enviable place in the ranks of prohibition forces, being the first State to ratify the Eighteenth Amendment. The program in Mississippi will be an extensive and intensive educational program in the interests of the young people.

—BR—

## TO CHRIST BE ALL THE GLORY; TO THE BELIEVER ALL THE BENEFIT

—O—

Here is some deep water for hardshells, for Universalists, and for Ritualists. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for our's only, but also for the whole world." (I Jno. 2-1, 2). For if Christ died for the sins of the whole world; and if God the Father accepted His death as satisfactory propitiation for them; then why are not all men saved? God is pure, He is just, He is righteous, He is Holy, He is truth; and He made men with a fearful responsibility. God never forces men against their will to accept grace. If men persist in rendering their own account to Him, not accepting the propitiation that Christ made to God, then God is good enough, righteousness enough, just enough, and fair enough to allow them to do so. Read what God said to Cain, the first man-child born in this world. But let this sink deep down into your hearts: "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jno. 3:36). And, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (Jno. 3-18). Also, "He that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son. "And this is the record, that God hath given to us eternal life, and this life is in His Son. (I Jno. 4-10, 11). So, those who refuse to accept eternal life as "the gift of God" purely, wholly, without any compensation or any remuneration; but persist in doing something to ingratiate themselves into God's favor, cannot have it. Why? Because God is truth. It makes no difference what we think about it; God will, must, and shall have His way about it; and it pleased Him to "save them that believe." And He has declared that those who believe not "shall be damned. And so, if men are foolish enough to make God a liar, and insult Him by refusing to believe His word, and receive pardon on the ground of Christ's sufferings; and persist in having their own way; then God is fair with them, He will not force or coerce. And so, all men who go into everlasting punishment will be forced to bow their knees to God confessing that they would not accept grace on His terms. "By grace are ye saved" is a positive truth, whether men believe it or not. "It is the gift of God," is also a positive truth; men do not have to believe it to make it the truth. "And that not of yourselves" is a negative truth. Men may believe it, or not believe it, it still remains the truth. "And not of works" is also a negative truth. Believe it, or let it alone, it does not alter its truthfulness one whit. But this is what it does amount to: Those who do not believe it must die in their sins; unsaved. The gospel of Christ, as above stated, is indeed good news to those who believe it. But it has no sweetness to those who reject it and persist in their own way. Also those who hold that believing in Christ has nothing to do with our eternal salvation, must also die in their sins, unsaved, along with the rest who hold that believing in Him is not enough. Hardshells, Universalists, Ritualists and Infidels, all go together, because they deny the gospel which gives to our Lord Jesus Christ all the glory, and to every believer all the benefit.

Winona, Miss.

—J. E. Heath.

## HAPPY EXPERIENCES IN NEW ORLEANS

Pastor W. A. Ayers,  
Trustee from North Carolina

—O—

The annual meeting of the Board of Trustees of the Baptist Bible Institute was held in New Orleans on January 22, 1930, with nineteen members of the Board present.

This was one of the most strenuous meetings the Board has ever held. They stayed together from 9 a.m. to 7:30 p.m., taking only one and a half hours for lunch.

Every phase of the work of the Institute was prayerfully considered. Special attention was given to the reports of Business Manager N. T. Tull and President Hamilton.

### Sacrifice Gladly Accepted

In the report of Dr. Hamilton, he indicated willingness, really a request, that we make a drastic reduction in his salary. At first this was refused but later acting upon that request the Trustees reduced the running or operating expenses of the Institute by the amount of \$9,100.00. This affected the salaries of many of the professors.

The Board requested the writer to meet with the faculty the following morning and present this suggestion with reference to the reduction of salary. We have witnessed many scenes of deep and genuine joy realized through sacrifice for a noble cause, but never have we witnessed any scene where the joy was more deep and genuine than was manifested by the faculty of B. B. I. on this occasion. Through prayers of thanksgiving and tears of joy they gave expression to their gratitude that this great missionary agency is to continue its work. Some members of the faculty not affected by this action or suggestion of the Board voluntarily joined those who were accepting a reduction of salary.

### A Holy Atmosphere

It is not difficult to imagine that with men and women such as are described above, leading and teaching a fine student body, there is developed an atmosphere of prayer, reverence and spirituality which will influence and help to mold many of our finest and most useful workers for the future. Surely if Southern Baptists could realize what we have in this institution,—its beautiful property so well adapted to its work, its strategic location in the heart of the South's greatest missionary field, its consecrated faculty and the uplifting atmosphere which envelopes the student body,—they would speedily clear away the debt and set this great institution free for its mighty mission.

### Personal Observation

It was my privilege to remain over for a week (The Home Coming Week) that I might get the benefit of the lectures and study courses put on by the Institute. During this time I was not only impressed by my observation of the faculty, student body and spirit of the Institute itself, but I had opportunity to observe the work being done by students and faculty outside of the Institute in the many mission stations, preaching places and rescue work which they are carrying on.

On Friday night I visited the Rescue Mission. Never have I seen so much human driftwood gathered into one place. Three of these "down and outs" were converted that night.

Sunday morning I visited a mission church and had the joy of seeing an old man sixty years of age and a little girl nine years of age converted, and received for baptism.

Sunday night I visited another mission church where they have recently completed a beautiful chapel at great sacrifice.

Not only is work of this character being maintained at many places in the city of New Orleans, but for a hundred miles in every direction around the city is such work being maintained by the faculty and student body of the Baptist Bible Institute. My own life has been enriched by the wonderful experiences of this week of special privilege.

—BR—

The church at Dalhart, Texas, supports a missionary in Nazareth, Palestine, Mr. Louis Hanna.



# Housetop and Inner Chamber

T. L. Holcomb assists in a meeting at Temple Church of Memphis, beginning Feb. 23.

Will Mayfield College, a Baptist Junior college in Missouri, has temporarily suspended because of lack of money.

A. R. Petty, of Kansas City, is selected to preach the Convention sermon of Northern Baptists at Cleveland in June.

"The Gospel Among the Red Men" is a new book issued by the Sunday School Board. The author, Robert Hamilton, is a well known missionary in Oklahoma.

Miss Mary Argyle Taylor died in Rome, Italy, on Jan. 4. She was the daughter of a former missionary to Italy and sister of Rev. Geo. Braxton Taylor, of Hollins, Va.

A visit of a few minutes by Dr. C. D. Johnson, president of Ouachita College, gladdened our office last week. He was returning from the educational meeting in Birmingham.

Dr. V. I. Masters quotes from a letter of Dr. H. C. Morrison, editor of Pentecostal Herald, and an earnest preacher of holiness, that Dr. Morrison was immersed when he united with the Methodist Church.

It is said that DeMoines University, a Baptist school which has been in financial difficulties for many years and recently under control of the Fundamentalists, was recently sold to satisfy a mortgage of \$225,000.

The boys dormitory of Natchez College was destroyed by fire a few days ago. This is an institution owned by Negro Baptists of Mississippi and deserves help. The loss was only partly covered by insurance.

It is said that last year there were 35,000 books published in Russia, 30,000 in Germany, 20,000 in Japan, 10,000 in Great Britain and only 7,614 in America. In this country the reading is largely in newspapers and magazines.

Miss Selma Maxville, a Mississippian who has for several years been a missionary in Burmah under appointment of the Northern Baptists, reached this country last week on a furlough. Her sister, Mrs. W. A. Moore, is a member of the church at Tupelo.

Dr. J. J. Taylor died Jan. 23. He was pastor of many strong churches in the South and for four years president of Georgetown, Ky. In recent years he has made a fight on war and has courageously criticized whatever he thought wrong in the denominational work.

Mrs. W. T. Young of New Augusta writes appreciation of Dr. Kitchings' article on The Country Preacher. She is the daughter of one of these country preachers and knew of the work of such men as K. M. Watkins, Pace, Gunn, Carroll, Duncan, Moore, Fancher, Stevens, Breland and others.

We shall be delighted to have from the Sunday School Secretary or someone else in each church a card giving the attendance record every Sunday. These ought to be mailed out Sunday afternoon. Occasionally one comes too late for insertion.

President J. R. Sampey recently conducted an evangelistic and spiritual life meeting at Furman University in Greenville, S. C. The Courier says the students "listened to him with profound attention and the results of his labors will be such as only time can tell."

U. S. Attorney General Mitchell said recently: "I believe no man who makes a practice of drinking intoxicating liquor, or who has definite or pronounced views in opposition to prohibition,

belongs, during this administration, in any post having directly to do with the prosecution of cases under the National Prohibition Act."

The worst defense we have heard of anyone making for a prominent Southern Baptist preacher who wrote a scurrilous article for Plain Talk about Southern Baptists was that made by a friend of his who said "Well, J—was in a bad fix financially and they probably offered him a good sum for this sort of article."

Dr. Roeder, head of the Music Department in Mississippi Woman's College, is proposing a musical treat for all who love the beautiful in this line. He has the cooperation of nearly a hundred people, and they are now at work on the Oratorio of The Messiah, which will be reproduced by trained voices in connection with his work in the college in the near future.

The Word and Way is troubled at the condition of Christian Education in Missouri, fearing for the future on account of lack of financial support. The Editor of the Word and Way raises the question if it would not be better to allow the schools to go to the people with a plea for financial support, rather than depend upon the budget.

"Search the Scriptures." The Greek word here rendered, search, signifies a strict, close, diligent search, such as men make when they are seeking gold, or hunters when they are in earnest after game. We must not rest content with having given a superficial reading to a chapter or two, but with the candle of the Spirit we must deliberately seek out the hidden meaning of the word. Holy Scripture requires searching—much of it can only be learned by careful study. No man who merely skims the book of God can profit thereby; we must dig and mine until we obtain the hidden treasure. The Scriptures claim searching.—C. H. Spurgeon.

The biennial award in recognition of constructive service for better race relations, offered by the Harmon Foundation, with the cooperation of the Commission on Race Relations of the Federal Council of Churches, has been accorded to Robert R. Moton, Principal of Tuskegee Institute. Dr. Moton is the first colored man to receive this distinction. His latest contribution to the cause of better racial understanding is his book, "What the Negro Thinks." The award in race relations consists of a gold medal and one thousand dollars. The last award went to Rev. Will W. Alexander, of Atlanta, Executive Secretary of the Commission on Interracial Cooperation.—Selected.

Tupelo First Baptist Church has issued its annual report, which shows that Pastor H. R. Holcomb assisted in 13 meetings in six states, preaching 566 times, and that 563 people were received into the churches. In the Sunday School 88 officers and teachers held the Sunday School Diplomas, 18 have blue seals and 9 the advanced gold seal. The W. M. S. is fully organized; as is also the B. Y. P. U.. The Treasurer's report shows total collections of \$21,941.47, of which \$6,060.68 went to the Cooperative Program. There was a net gain in gifts of \$12,614.31 over the previous year. The financial plan is to encourage every member to give a tenth of his income and special offerings to God.

Minutes of Tate County Association just received show that W. M. McGehee is Moderator, W. W. Grafton, Vice-Moderator, J. C. Wells, Clerk and M. S. Dougherty, Treasurer. Of these only brother Dougherty is a native of the county, showing that these people take in angels from other places. And the meeting was in Mt. Zion Church where both grandfathers and grandmothers of the editor were members, and where his father

was pastor in years ago. It is not a big county and there are only twelve churches, with a membership of 1618. Only one church, Senatobia, has full time preaching. Four churches report no baptisms. The others report 49. The largest number is reported from Senatobia, 13, then Hickory Grove 10, and Evansville 8. All but two of the churches report contributions to missions, a total of \$1506.35.

Dr. F. M. McConnell has an editorial in a recent issue of the Baptist Standard giving strong endorsement to the work of the Relief and Annuity Board, and appealing for help for the old preachers. Every word of this appeal we heartily endorse, but what we would like for Dr. McConnell, or Dr. Watts, to do is to explain openly and briefly so the people will read it and can understand it what is proposed in the New Plan which they say will be proposed again for endorsement by the next Southern Baptist Convention. Please don't bring something to New Orleans and ask us to sign on the dotted line. Let's have the thing out in the open before all the people. Don't waste time arguing the obligation to take care of the old preachers. We are agreed on that. Tell us what is in this plan that was rejected last year at Memphis, and why it is better and whether it is workable. Get down to this one thing about which there is difference of opinion. The Baptist Record will publish any argument for it, or any against it that may be sent in.

We have just had brother G. C. Hodge with us in a Stewardship campaign. I wish to say that his services are invaluable. He understands his work and speaks with authority. Those who hear him will feel that they have listened to the voice of a prophet. The budget is the only way of financing the kingdom that has any promise of success.

My people were greatly blessed by his coming and I wish to heartily commend him to the brotherhood. If you are not convinced of the merits of stewardship, by all means, you should have brother Hodge with you and you will be convinced of the sane, practical, and scriptural teaching concerning Stewardship.

Many people think of Stewardship in terms of money; this is only a small feature of Stewardship, and brother Hodge deals with every phase of the subject.

The value of the Stewardship Department cannot be estimated. Let us continue this work for the glory of God.

—H. G. L. Busby,

Bowman Ave., Vicksburg.

## COUNTRY PASTORS

I enjoyed Brother Kitchings' speech in last week's Record so much, especially what he said about country pastors, that I want to say a word too.

I know that God has called some of his noblest and best men to the country churches, and they are the hardest worked and least paid of almost any preachers.

We have a pastor who began preaching nearly forty years ago, going on horseback through all kinds of weather, and then worked on his farm during the week to supplement his meager salary in order to support his family.

He is getting along in years now and is physically weak, but spiritually he is as strong as the strongest and as fearless as the most daring in defending the right.

Some may wonder why such a man has spent his whole life in the country where his work was scattered over a whole county.

It was not because he could not get work in the towns and cities, but because he chose rather to suffer affliction with the country folks than to enjoy the distinction of a city pastor, for he felt that God had called him to this work.

I hope there are none of our city pastors or churches who are so little that they can not recognize the country pastors as some of God's chosen men who are doing faithfully the work whereunto he has called them.

Hats off to Rev. E. Gardner of Amite County.  
—A Reader.



## Editorials

### MEETING THE EDUCATIONAL CRISIS

We are giving here an editorial from the Commercial Appeal which appeared Feb. 6, after the editorials on this subject in last week's Record appeared. We give this to show that others are facing the same situation and some are thinking about it and working at it.

#### Denominational Schools

"President Harvey W. Cox, of Emory University, is concerned over the future of denominational schools. He is unshaken in his conviction that such schools are vitally necessary in the scheme of national education. He is distressed at the half-hearted support accorded these institutions by the churches.

Denominational schools in the past have been the bulwark of American education. Education, in fact, has come down to the modern world as the gift of the church. The dominant spirit of the system was the insistence on Christian character along with the advance of learning.

In recent years education has increasingly grown secular. Beginning as a governmental policy the idea of secularization has largely possessed the public mind. The denominational school has suffered.

The Christian college dare not suffer much more lest the spirit of religion pass out of all education. Church members should look to their responsibilities afresh and with deep earnestness. The brave colleges holding out in the face of discouragements may be depended upon to keep the faith. What will the church do?"

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Of course nobody can be responsible for Christian education but Christians; and if we are to have denominational schools, the denominations must own them, controll them and sustain them. If we are to have Baptist schools they must be controlled and supported by Baptists. This does not need argument. And we must make up our minds, and do it quickly, as to whether or not we are going to do it.

Two things show the present urgency of this situation. One is the fact that the attendance at Baptist colleges in Mississippi has fallen off seriously this year, more seriously than the general public has been made aware of. Now what ever the reason this is a fact to be reckoned with. The causes of it are to be seriously sought out, and the hindrances removed in so far as they are within our power. Schools cannot be maintained if attendance continues to decrease. Different explanations will be given as to the causes of this, and there is truth in more than one of them. We will not now go into them except to say that they must be brought out into the light, faced fairly and met squarely and the difficulties overcome or removed. It is up to us to get the boys and girls in our schools. The people must be convinced that our schools are the best places in which our boys and girls can be trained and fitted for life. We must make them the best places, and prove it to the people. If they are already the best we must carry this conviction to the people. The proof of the school is in its product. We must have the goods and we must advertise. We must be prepared to do the best work and we must make contact with the folks.

The present emergency is due also to the fact that it costs more now to maintain an educational institution than ever before. Everything costs more than it has before. When a young sailor was rebuked by an old tar for saying he had seen waves forty feet high, and the old man said "I have been on the sea forty years and I have never seen waves as high as that," the young fellow said, "But you must remember that everything is higher now." We simply have to pay more for education now than heretofore. We may complain about standardization, and rebel against

paying the price, but the price has to be paid. Somebody has to pay for it.

We must recognize that if we are to have denominational schools, we must be willing to pay the price. It is a long, steady, uphill pull. But it is either pay the price or surrender the task to somebody else. Can our churches, our religious work, survive without Christian Education? Can our civilization survive without it? It is our firm conviction that none of these will or can survive without the leaven of Christian Education somehow introduced and kept active in the life of our State and nation. We believe that education in secular schools is safe only so long as they are paralleled with Christian schools. If this is true, there is no price too high to pay for Christian education.

But we are finding great difficulty in securing adequate support. Shall we quit because it is difficult? Are we to follow the line of least resistance? It would seem to be clearly our duty not to follow our cupidity; and not to follow our fears; and not to consult expediency. The only safe course is to find out what is right, and do it.

Can you think of education with all schools of Baptists, Methodists, Presbyterians, Catholics and the rest of them removed from the field? Shall Baptists quit and abandon it to others? Shall Baptists and Protestants quit and leave the field to the Catholics? These last are not apt to quit. Right now there are probably more pupils in Catholic schools in Mississippi than there are in Baptist schools. And this in spite of the fact that there are ten times as many Baptists in Mississippi as there are Catholics. Paul says something about provoking Israel to jealousy. He also says something about being glad that the gospel was being preached even though it should be through envy.

Where is our help coming from? In the first place our "help cometh from Jehovah who made Heaven and earth." This may seem to some an intangible source of relief. But if this is the Lord's work, we had better consult him about it. He could certainly tell us some things we need to know, if we are willing to listen, and He can help us very materially if we are prepared to ask Him. And we had better begin here. Faith is the substance of things hoped for, the conviction of things not seen. And this very palpable earth and the whole visible universe have "not been made out of things which appear." "Except the Lord build the house they labor in vain that build it." Perhaps if we should go back and start here, we could find the way out.

But the Lord does his work through his people. Are we "willing in the day of his going forth with his armies?" We had a recent emergency campaign in Mississippi for our colleges. We had a superb leader, a splendid organization. And we reached not more than half our objective. Those who worked were confronted with two things: criticism and indifference. If the criticism is well grounded, let us remove the cause. The indifference is the more serious. In some places where most should have been expected, it was hardly more than a gesture. And in some places a killing gesture. We need to prophesy to these dry bones as well as to the wind. We need to take the message of Christian education to the people; and we need to pray for the vitalizing power of the Spirit of God.

—BR—

Thanks for Minutes of Oktibbeha Association, composed of churches mostly in Kemper and Neshoba Counties; moderator J. E. Breland, clerk B. W. Perkins. Beside the record of proceedings, the minutes contain the names of all the preachers of this body, articles of faith, Gospel Order, Objects and Powers of the Association, Rules of Decorum, chairmen of committees and statistical tables. There are 20 churches listed, with a membership of 2,002. There were 128 baptisms, four churches reporting no baptisms; the largest number, 20, in Ocobla Church. Ten churches gave to State Missions; seven to Home Missions; six to Foreign Missions; four to the Orphanage. To all these objects about \$200.

### HOLINESS OF GOD

When we have come to know God as the Almighty, as the Living One, as a personal, Spiritual Being, as the Eternal God, then we begin to discern the fact of His holiness. The fact and the nature of God's holiness are constantly impressed upon us in the Bible. This is done by many methods.

First of all, it is shown in the concealment of God from the eyes of the people, and the difficulty of approaching Him. It becomes necessary for God to hide Himself from men, because to be brought face to face with him means the consuming of a sinful man. And further because sin has incapacitated man for communion with a Holy God. "Thou art a God that hidest thyself," is the cry of man everywhere. Sin drove man from the presence of God in the garden of Eden and the way of approach was guarded by the angels with a flowing sword which turned every way." God said to Moses "No man can see my face and live."

The way of approach to God is hedged about. Only one tribe in Israel was permitted to serve at the tabernacle. Only one family attended at the altar; and only one man, the high priest was permitted into the place where the symbol of God's presence dwelt. And approach to God even then was only through confession of sin and the atonement of blood. Modern man finds the difficulty in approaching God as real today as ever it was in the Old Covenant, until he finds the "new and living way through the veil, that is His flesh." It is God's holiness and man's sin that separate the one from the other.

Beside this indication of God's holiness, it is constantly proclaimed in His word. When Moses saw the burning bush and turned aside to see, God spoke to him and said "Draw not nigh hither; put off thy shoes from off thy feet for the ground whereon thou standest is holy ground. And later when God was manifested on Mount Sinai in flames of fire and smoke, the people were terrified. "Moses said I exceedingly fear and quake." And the people besought Moses that no word more should be spoken to them. "Speak thou with us and we will hear and obey; but let not God speak to us, lest we die."

Throughout the book of Leviticus which is given to show the way of access to God, there rings the continuous refrain, "Ye shall be holy, for I, the Lord, your God, am holy." And when Isaiah the prophet "saw the Lord," He was attended by the seraphim who with covered faces and feet "cried one to another and said Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." The effect of this vision of God's holiness on Isaiah was that he said, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts."

There are other ways in the scripture by which the holiness of God is revealed or set forth. One of these is under the symbolism of fire. Isaiah says, 4:4 "When the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and the spirit of burning." Again 5:5 "For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire." Again 33:14, "Who among us shall dwell with the devouring fire?" "Who among us shall dwell with everlasting burnings?" And the answer is given: "He that walketh righteously, and speaketh uprightly."

John the Baptist says of Jesus, "His fan is in his hand and he shall thoroughly purge his threshing floor. The wheat shall he gather into his garner and the chaff shall he burn up with unquenchable fire." Again he says, "He shall baptize you with the Holy Spirit and with fire." And on the day of Pentecost when the Holy Spirit came, "There appeared unto them tongues parting asunder, like as of fire and it sat upon each one of them. And they were all filled with the Holy Spirit." In the Epistle to the Hebrews it is said "Our God is a consuming fire." These are all expressions of the holiness of God.

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John in his first epistle uses a somewhat different figure to indicate the same truth, saying: This is the message which we have heard from Him (Jesus) and announce unto you, that God is light and in Him is no darkness at all." Somewhat similar are the words in Revelation 4:3, "And he that sat was to look upon like a jasper stone and a sardius." Here the brilliance of his holiness turns to red anger in its contacts with the sinful eyes of man.

From these scriptures it is evident that the holiness of God is not simply the sum of all virtues, (It is that) but also a divine passion for righteousness of God asserting itself, defending itself, requiring conformity to it in all that he has made. It is active, aggressive, conquering and consuming. It is the heat of the furnace which makes all things cover their faces. It is the brightness of the sun which makes every creature shield his eyes. It is the fire of God which destroys sin and preserves purity and goodness and truth.

We would do well to sing softly in private the hymn which we use in public worship, namely:

Holy, Holy, Holy, Tho' the darkness hide thee,  
Tho' the eye of sinful man thy glory may not see,

Only thou art holy, there is none beside thee  
Perfect in power, in love and purity.

Holy, Holy, Holy! All the saints adore thee,  
Casting down their golden crowns around the glassy sea.

Cherubim and Seraphim, falling down before thee  
Who wert and art and evermore shalt be.

Holy, Holy, Holy! Lord God Almighty  
All thy works shall praise Thy name, in earth  
and sky and sea

Holy, Holy, Holy, merciful and mighty  
God in three persons, blessed Trinity.

#### THE ORPHANAGE

There is given in another column the minutes of the meeting of the Trustees of the Orphanage held in Jackson on last Saturday, furnished by the Board. This meeting was called at the request of one or more members of the board who had supported the present superintendent but who had expressed the opinion that he ought to resign. There are several of those who voted for Mr. Thompson who think he ought to go. They declined to ask him to go, but the board voted an open door to him if he wishes to retire. He has said that he does not mean to retire. Whether he will change his mind and vacate the office we cannot say.

We believe the board made a mistake in refusing to admit anybody to the meeting who wished to express an opinion, also in not permitting telegrams to be read that had been sent in in protest to their previous action, or pleading for reconsideration; also in efforts of some to repress the free Baptists of Mississippi from expressing themselves in any way. One thing our people will not surrender is free speech, the bulwark of democracy.

There is no room for doubt as to what the Baptists of Mississippi want in this matter. And the trustees should be responsive to their wishes, and be willing to hear them when they claim the right to speak. There are many members of this board who are working for harmony and we wish them success in their efforts. These men have expressed their conviction that Mr. Thompson ought to go. They do not wish to do him any injury. They have sought in every way to be considerate of him, but they want him to go. This does not apply simply to the minority who voted against him.

Dr. R. B. Gunter has just returned from a meeting of the State Mission Secretaries of the South, held this year in Washington City. This is the annual meeting of the Secretaries in which they enjoy a few days of good fellowship, and discuss the problems that they have in common. They are among the greatest burden bearers in the denomination and these meetings help them to get their batteries recharged for better work.

#### MINUTES OF THE MEETING OF THE BOARD OF TRUSTEES OF THE MISSISSIPPI BAPTIST ORPHANAGE

At a meeting of the Board of Trustees of the Mississippi Baptist Orphanage, held at the said Orphanage, Jackson, Mississippi, February 8, 1930, all members being present except Mrs. Eula Brookshire and Rev. L. D. Posey, the following action was adopted:

Resolved that it is the sense of this Board that we have honestly and faithfully discharged the trust committed to us by the State Convention to the best of our ability and that we have no apologies to offer.

The Board almost unanimously elected Mr. and Mrs. Thompson, with all the facts before it, and is willing to abide by its contract.

The Board was of the opinion at that time that the Home was in the best condition that it has been since we have known it, and we have had no reason to change that opinion.

If Mr. and Mrs. Thompson should desire to be released, the Board is willing to release them, but we see no reason for violating the contract that we have made with them by asking for their resignation.

Members voting for the above resolution are: I. L. Toler, H. M. Harris, Madison Flowers, B. H. Lovelace, W. T. Gober, John McIntosh, Mrs. P. B. Bridges, C. J. Olander, W. G. Peugh, D. L. Brown, R. B. Patterson, R. L. Wallace, C. P. Long.

Members present voting against the resolution are: J. H. Wells, Mrs. T. H. Kendall, B. E. Jacobs.

Motion was made and duly seconded that the Board, through the Superintendent, issue all meal tickets for lunches to the children of the Home in High School. This motion was passed by a unanimous rising vote of all members present.

Motion was made and passed that Mr. J. H. Wells with the Executive Committee, composed of Dr. John McIntosh, Rev. B. H. Lovelace, and Rev. C. J. Olander, negotiate with the people desiring an oil lease on the Orphanage land and make a deal with them if the Committee thinks best.

Resolved by this Board of Trustees that this is the last meeting that this Board will have until the regular meeting time for and on account of any conditions existing outside of the Institution.

And that no other meeting will be called during the present time until the regular meeting time comes except for any or such conditions inside the Institution which may demand that a meeting be held.

The above resolution was passed, all members present voting for it except Mrs. T. H. Kendall, J. H. Wells, and B. E. Jacobs.

#### Sunday School Attendance:

Picayune (Feb. 2)	410
Jackson, First Church	667
Jackson, Calvary Church	821
Jackson, Griffith Mem.	351
Jackson, Davis Mem.	346
Meridian, First Church	780

Collection, \$51.58.

Clinton Church	368
Brookhaven Church	542
Drew Church	213
Gulfport First	479

Collection \$112.54.

At Brookhaven recently the church adopted a budget of \$17,500.00. Sixty per cent goes to local expenses and forty per cent to missions. The church also provided for a Secretary for Young People's work, and a committee was appointed to seek for one and make recommendation to the church.

We have received a recent copy of The New Baptist Hymnal, published jointly by the Sunday School Board and the A. B. Publication Society. We have used the former edition and know that it would be hard to find a better book. The price has now been reduced and it will doubtless continue to grow in popularity. See the advertisement on another page.

#### TO THE FRIENDS OF THE BAPTIST ORPHANAGE

We have made a sincere and honest fight for the things which we think are best for the Institution; for the fatherless and motherless children; and for the Baptist Cause generally, throughout the State.

We have earnestly contended that it is better to correct abuses and mistakes, rather than try to cover up and conceal facts from the friends and supporters of the Home.

A meeting of the Board of Trustees was called to meet at the Orphanage on Saturday, February 8th, to consider the advisability of asking for Superintendent Thompson's resignation. We think his resignation would be best for Mr. and Mrs. Thompson; best for the Orphanage; and best for the entire cooperative program.

Many friends of the Orphanage came to the meeting but were denied admittance. Numerous telegrams were received from over the state and delivered to the President of the Board of Trustees, who read them, but not one of them was permitted to be read to the Board.

We have done, in a prayerful spirit, what we believe to be right, and now refer the matter for final settlement to the Baptist brotherhood in Mississippi, whom we have felt we were elected to represent.

J. H. Wells,  
Vice-President Board of Trustees.

B. E. Jacobs,  
Trustee.  
Mrs. T. H. Kendall,  
Trustee.

The Southern Baptist Hospital in New Orleans is meeting its obligations in spite of handicaps. Unless they report a deficit in running expenses they cannot get help from the New Orleans Community Chest. If they do report a deficit they bring down the wrath of Southern Baptists on them. As between the two they prefer to operate without a deficit.

Dr. R. G. Lee, pastor of Bellevue Church in Memphis, has promised to be with Calvary Church of Jackson in a revival meeting beginning the first Sunday in April. We know of no preacher who is in position to do better work in a meeting of this kind and this field affords a great opportunity.

Pastoral Changes: R. C. Campbell goes from Belton to Lubbock, Texas. W. L. Goodspeed has been called to Chandler, Okla. Rev. C. E. Saxon becomes superintendent of the Baptist Orphanage in New Mexico. W. H. Tiffany goes from New York City to Park Place Church, Norfolk, and I. D. S. Knight from Norfolk to First Church, Durham. W. H. Houghton, formerly of Tabernacle Church, Atlanta, becomes acting pastor of Calvary Church, New York, of which Dr. John Roach Straton was pastor. S. E. Burroughs accepts London Church at Corpus Christi. B. G. Holloway resigns First Church of Slaton, Texas.

News comes to us of the death of Mrs. B. J. Burford at Marks last week at the age of 94. Hers has been a beautiful life through a marvelous period in our history. Coming to Mississippi from Georgia in 1840 when only four years old, she saw most of the history of our state. She was a member of Mt. Zion Church in Tate County for more than three quarters of a century. She was the wife of Mr. Dan Burford, as fine a gentleman as we have known. He passed away half a century ago. Their home in the country was beautiful in its simplicity and the grace of Christ abounded in it. She was one of the gentlest women we have known; the first woman of our acquaintance actively interested in foreign missions, and because of her interest in the Orphanage, one of the buildings was named in her honor. This gentle spirit and beautiful Christian will feel entirely at home in heaven. The editor was proud to claim kin with her and loved to visit her. Mr. W. J. Self of Marks is her son-in-law, and Mr. P. M. B. Self her grandson.



## THE NON-SINGING CONGREGATION

E. O. Sellers

The average church congregation accepts with but little comment whatever music the few who are interested may provide. They listen apathetically, in an impersonal manner, and by the way, some congregations go on year after year in would seem to indicate that they have reached a state of everlasting musical numbness. They accept whatever hymn is announced without any interest. They are willing to sing, even anxious to sing, but the choir, the organist and sometimes the ministers so ignore tempo and rhythm that not one in ten can follow even if by chance they know the melody.

Someone asks, "Is there a correct, and appropriate rate of speed by which to sing every hymn?" Yes. Though it must be one that all will be willing to accept. The nature of the words, the history and character of the hymn will largely govern. The choir, organist and minister are the ones to set the pace. They should give the congregation opportunity to sing in a sane, sensible and singable tempo or rate of speed and maintain a correct rhythm within that tempo. Some players break up every beat possible by the use of dotted eighth and sixteenth notes or else they try to "rag," or play with a strong syncopation every song. That is to be condemned for it does not aid but rather hinders devotional thoughts.

The rate of speed for singing a hymn should be governed by what will allow clear enunciation and otherwise observe the rules of good rhetoric for singing is only another form of speech. "Don't drag" is an idea as easily overplayed as the opposite extreme of singing so slowly as to induce a state of insomnia.

There is often too much carelessness in the way hymns are announced. Such announcements should be clear and distinct and sometimes repeated or better still posted conspicuously in large letters where everyone can readily see and read.

No amount of theoretical study of church music, especially of congregational singing, will compare in value and effectiveness with time spent in the actual experience of singing and leading. There is no place where it is more true that "we learn by doing" than in the matter of song leadership. At the same time there is no musical form that so easily falls into ruts where bad habits and careless practices are more readily and continually followed than in this same matter of congregational singing.

No congregation will make for good results unless it be in earnest in its efforts and the music to be used be suitable. A leader may start with but a small percentage of those present participating, be confronted with shyness and apathy, but once he is well begun the spirit of song is contagious. This we know by a blessed experience. Wherever this good will and spirit is gained progress is sure. Leaders need to make the congregation want to sing.

A few reliable singers strategically placed about in different parts of the congregation will be of great help. Better still small groups of two or three so scattered will help to kindle the flame and inspire others to sing. However do not rely upon such a plan for any length of time.

Most people can sing some if they but try. They can "carry a tune" and learn "by ear" a new one. This ought not to disturb the aesthetic musician at all. Plain song and the beginnings of Choral singing was rendered in that manner. Let the instruments, the choir and trained singers or an occasional ready reader furnish the harmonies.

Leaders should select hymns within the easy compass of the voices, with not too difficult intervals and skips and with an easy rhythm. The tune should be one that is interesting also and with supporting harmony that is not too difficult or intricate.

Congregations should be taught clean attack and clear release, to take up a proper and strict time at the beginning. The best singing will be secured if the audience is standing before the singing begins.

As a rule do not hurry; let there be a slight pause or break at the end of each line and do not begin succeeding verses without proper breathing. Some advocate one full measure of pause between verses but we believe that would soon become monotonous, even as the playing of an instrumental interlude between each of the verses is exceedingly tiresome.

Questions of expression call for but slight emphasis. A good rule is to try to get the congregation to take careful notice of the words they are singing and to allow their sanctified imaginations to have full sway, if they do that they will unconsciously adapt their voices in volume to a correct interpretation of the sentiments they are singing.

Congregations should be encouraged to sing alone, to sing by sections, and antiphonally. We have found it interesting to divide the congregation by sections and to let each section sing a line of the hymn and finally all to join together on the last line or the chorus. Sometimes the choir sings the verse and the congregation the chorus or turn about. An English writer (S. H. Nicholson, of Westminster Abbey) suggests the following as ways of securing variety and building up congregational singing:

Congregation to sing alone with the organ.

Congregation to sing alone without the organ.

Choir to sing alone.

Men's voices to sing alone.

Women's voices to sing alone.

Women and Boy's voices alone.

Full unison without the organ (An effect not often used but with thrilling effect.)

Antiphonal effects between choir and audience or portions of the audience.

Congregation singing the melody and the choir to sing Discant (A counter melody).

NOTE:—This last is interesting but calls for special preparation. English books of Discant can be secured of Novello and Co.

By all of these means of variety congregations will be led to forget shyness and hesitancy and soon come to feel their responsibility and get great joy through participation.

Success is not dependent upon new books nor trained singers. When congregations take their music seriously and accept the fact that they largely are to blame for the state of music in their midst we will hear less of the short comings of those who after all are making a real effort to use and to promote congregational song which form is, to us, the most useful, exalted and thrilling of any class of sacred song.

The Baptist Bible Institute  
New Orleans, La.

## PRACTICAL WAYS OF PREVENTING CRIME

It seems to me that there are two great undertakings before our present Legislature. These two laws are suppression of ever increasing crime, enforcement of prohibition laws. Is it possible that our nation is laboring in a blind way to bring about these results? First we will study crime and why it is increasing. It seems that as our laws win victory after victory over the criminal element their forces would finally be depleted. Where do they get their new recruits to fill up their open ranks? They drag them from the hearths of our home when they are young and easy for the evil element. They why shouldn't our government begin to fight on the source of our new recruits? How? By teaching our boys and girls in every way possible, the honor and glory of going straight through life, and the sure destructions of going towards evil. Prevent the boys and girls from the lures of crime and you will save what you spend in later days in not having to apprehend and prosecute them for a crime they have committed.

Doctors say "An ounce of prevention is worth a pound of cure" in medical lines. Firemen say "The time to fight fire is before fire begins". We all agree that it is easier to prevent than it is to cure. I say prevent boys and girls from falling into the lures of evil will save a costly and almost impossible cure in later days, when a

crime is committed on account of their ignorance.

Our people pay taxes to our great government as an insurance to protect them. The better managed our government the cheaper our taxes and the better satisfied its stockholders. Is it true that our great father, our nation, rules us as an unsuccessful father rules his family, never teaching his children against evil nor teaching them to love and respect his law nor teaching them why his law should not be broken? Instead it only teaches them to dread by being ever on alert and would it be wise that our nation should force all officers of our law to take oath to do all in their power to prevent crime as well as to punish it. As to the blindness that our nation fights whiskey here is an example that is happening every day and every where. A man decides to go into whiskey-making business. As soon as he decides to do this the officers of our law hear of his intentions and begin then and there to mobilize their forces to entrap him. Probably he will evade the law for a long time, perhaps long enough to make a thousand gallons of the evil enticement. At last they catch him, but the effects of his whiskey have already been felt and seen, boys have been put on the wayward path, then the state will spend thousands of tax gathered dollars to convict him. To the penitentiary he goes, leaving a wife and a bunch of children on the mercy of the world. The wife and children are ruined by the mark the father has already given them unthoughted. In all probability when the children grow up the nation will have a number of criminals to contend with, as a direct result of the mark their father gave them. It would have been so cheap for the officer of our law to have gone to this father who had decided to make whiskey and told him of their knowing of his intentions and the mistake he was about to make, nine out of ten of the whiskey making people would never begin. Almost every citizen of our country knows that whiskey is an evil against nature. The thing that our people are all disturbed about is the failure of enforcement. There are so many murders and so many heartaches as the direct source of the war on whiskey. If our government will act wise and add another division to its army of crime and whiskey fighters and let this division use knowledge as its weapon. Use it to erect signs to prevent humanity from committing crimes against itself. Then soon the nation will harvest the love of its people and will benefit as the result of the people's learning. You can lead humanity but you cannot drive it.

Is it true that our nation fights against itself? Does it allow deadly influence to be broadcast throughout our land? Does it listen to the mad cry of our people for more liberty or moral destructive amusement? Does it allow implements of gambling to be distributed to every nook and corner of our nation where our youth can pick up their first lessons toward being an expense to our nation? Do away with the evil instruments and there will not be so many evil deeds.

Would it be wise for our nation to pass a cheap preventive law, making all of our officers take oath to prevent crime in its early beginning? They could prevent so many murders, so much whiskey from being made, so many boys from taking the road to certain destruction by only acting as a wise father does in bringing up his family.

I've noticed the Mexican government has started a fight on whiskey, using knowledge as its weapon instead of force. If this nation fights diligently with this God given knowledge sooner or later a Mexican desiring a stimulant will have to cross the border of their northern neighbor to obtain it.

Nothing is obtained by force. All things come through knowledge, so let our nation begin here to sow her seed for a golden age of humanity, and instead of the rude plan of attempting to reap the same day she sows sow seed that will surely ripen in later days. Sow God-given knowledge and not man made force. If our nation will act wisely now she can set at liberty a majority of the boys and girls that will go to destruction

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through penitentiaries and ruination in the generations to come. As a proof for the possibility of such a laudable undertaking, wouldn't it be impossible for our iron bound laws to exist were it not for the simple wisdom that comes from our firesides and pulpits. The money that is humbly begged from our people by our institutions of God-given learning is more wisely used to protection than the tax gathered dollars that is used by our nation to punish humanity on account of its ignorance.

Is our nation acting wisely when it allows a law abiding person to go to a law abiding store and buy law abiding instruments and then go and go broke in an unlawful game using lawful instruments, then commit an unlawful crime of robbery or theft against humanity? Crime is costly to the nation, so let's remove the implements that lead to evil. The correct definition for gambling paraphernalia is "law allowed implements to be used in an innocent way to educate youth to fill the open ranks of criminal elements".

Nothing is impossible for nations to do if they would only begin in a possible way. If a wise law is passed against the sentiment of the people the people should be taught to become wise and respect it.

—E. B. Livingston,  
Morton, Miss.

—BR—

#### EDWARD BOK: PHILANTHROPIST

By H. H. Smith

The passing of Edward Bok, former editor of the Ladies' Home Journal, recalls the career of a most unusual man. His autobiography, "The Americanization of Edward Bok," reads like a romance. Bok was descended from sturdy Dutch parents and was born in the Netherlands. At the age of seven he came to America. As a boy he exhibits such admirable qualities as perseverance, pluck, industry, and honesty. High ideals held him to high purposes and he shunned evil ways. His successful career is an example of what our country offers a resourceful, determined young man. "The sky is the limit," is the way he put it later in life. His indomitable will and tireless energy deserved success and it was not denied him. From office-boy and reporter, he climbed to the editorship of a great magazine. He saw the Ladies' Home Journal grow from a circulation of four hundred thousand to two millions. But Bok did not measure success by the dollar mark. He was not content simply to make money; he wanted to be of service to his fellow man. The words of his Dutch grandmother to her children and grand-children rang in his ears: "Make you the world a bit more beautiful and better because you have been in it." And so he strove with his pen to lift the thoughts of his millions of readers to things high and noble. He bravely challenged wrong standards of life, and was willing to see his paper lose tens of thousands of subscribers, if necessary, to correct some evil threatening the welfare of the home. He spent his money freely for the uplift of his fellow man.

Bok was an ardent believer in the possibility of a warless world, and offered a prize to \$100,000.00 for the best plan for the promotion of world peace. He accumulated a very large fortune, and it is reported that his bequests to charitable amount to two millions of dollars. With the record that he has left, we know he was not playing to the galleries or uttering meaningless phrases when he wrote in his biography a few years ago: "No man has a right to leave the world no better than he found it; he must add something to it; either he must make its people better and happier, or he must make the face of the world fairer to look at. And the one really means the other."

Bok does not fail to acknowledge his debt to America. America gave him a great opportunity, and in return he tried to serve his country faithfully. The closing words of his book, written ten years ago, draw us to the man:

"I ask no greater privilege than to be allowed to live to see my potential America become actual: the America that I like to think of as the

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### THE PRIMACY OF STEWARDSHIP

(Cont'd. from last week)

#### IV. STEWARDSHIP SHOULD BE GIVEN A PROMINENT PLACE IN THE LIFE OF EACH CHURCH BECAUSE THE SUCCESS OF EVERY PHASE OF THE LORD'S WORK DEPENDS UPON STEWARDSHIP.

1. Evangelism.
2. Bible Study.
3. Training Young Christians.

(See last week's issue)

4. Missions.

"The mission of the church is Missions." "The heart of the Bible is Missions." It was the missionary spirit that led God, the Father, to give "His only begotten Son that whosoever believeth on Him should not perish but have everlasting life". It was the missionary spirit that led God, the Son, to come into the world, live and die that the world through Him might be saved. It was the missionary spirit that prompted the Master to say, "As the Father hath sent me into the world, even so send I you into the world". "Go ye, therefore, and make disciples of all the nations." It was the missionary spirit that led the men of God to bring the gospel to us, and nothing but the missionary spirit will lead us to carry the gospel to the nations of the earth. But, whether or not we have the missionary spirit depends upon stewardship.

Those who are unfaithful in their stewardship become selfish and indifferent to the needs of others, disregard the commands of Christ, lose the missionary spirit and do practically nothing to evangelize the world. Those who are faithful in their stewardship not only become deeply concerned for the advancement of God's Kingdom on the earth, but they

"Give of their sons to bear the message glorious, and

Give of their wealth to speed them on their way".

Back of Missions lies stewardship. No matter, therefore, how many Mission Boards and Agencies we may have, and no matter how perfectly our denominational machinery may be organized, we cannot succeed in Missions without stewardship. We may launch drive after drive and campaign after campaign; we may tell "human interest stories" and beg the people to preserve our Baptist integrity by their gifts to Missions, and by their gifts to Missions enable us to maintain our standing with the banks, and all that, but until we get back of all these things and lead the people to be faithful in their stewardship and honor the Lord with their gifts, we will never succeed as we should in Missions.

#### 5. Proper Leadership.

Some churches have failed in their efforts to advance the Master's Kingdom because of improper leadership in the pulpit, while many others have failed because of improper leadership in the pews. It is essential that we have proper leadership in both the pulpit and the pews. On account of limited space, however, we shall discuss here only the matter of securing proper leadership in the pulpit and show how the securing of such leadership depends upon stewardship.

#### (1) Churches may secure proper leadership.

If the members are faithful in their stewardship, they will secure proper leadership; if they are not faithful in their stewardship, the chances are they will secure improper leadership.

America of Abraham Lincoln and of Theodore Roosevelt—not faultless, but less faulty. It is a part in trying to shape that America, and an opportunity to work in that America when it comes, that I ask in return for what I owe her. A greater privilege no man could have." Ashland, Va.

#### A. If the churches are faithful in their stewardship.

(A) They will realize that since they are a part of God's great flock, He has somewhere an under-shepherd whom He has prepared to lead them.

(B) They will remember that Satan has ministers, who are passing as ministers of Christ (II Cor. 11:15), and that Satan is seeking to fill every pulpit with his ministers.

(C) They will, with much supplication and prayer, ask the Lord of the harvest to make known to them the one whom He has prepared to lead them.

(D) They will realize that God often uses human agents to make His will known. They will, therefore, find it advisable to appoint certain of their brethren to serve as a pulpit committee so that when the church feels impressed to call a certain minister, the committee may, by investigating his past and present records, help the church to determine whether it is God or Satan leading them to call him as pastor. If, upon investigation, they find that he is not striving to "put over" a constructive, Kingdom-building, evangelistic, Christ-honoring program, they will know that it is Satan and not God leading in the matter and will not call him. If, on the other hand, they find that he is striving to "put over" a constructive, Kingdom-building, evangelistic, Christ-honoring program, that he is doing the kind of work that needs to be done in their church and community, they will know that it is God and not Satan leading in the matter. They will call him, and if the Lord leads him to accept the call, they will know that he is God's chosen leader for them, and will follow his leadership.

#### B. If the churches are not faithful in their stewardship.

It is impossible for anyone to say what the churches, whose members are unfaithful, will do in order to secure a pastor, for being unfaithful to God they submit themselves to the will of Satan, and the Lord only knows what he may lead them to do. We know, however, that he will, if possible, lead them to secure one of his ministers instead of one of Christ's ministers. We also know that he frequently succeeds in leading such churches.

(A) To depend solely upon human, instead of Divine, leadership in securing a pastor. Instead of praying to God and depending upon the Holy Spirit to direct them in the matter, they depend upon some friend to recommend and to put them in touch with a prospective pastor.

(B) To secure the kind of pastor they want, instead of the kind they need. They need a pastor who is faithful in his stewardship and who will lead them to be faithful in their stewardship. They will most likely want one who claims to be faithful, but who in reality is not, and will, therefore, be content for them to continue in their unfaithfulness and disobedience. Such churches usually select a pastor like a woman selects a hat. Leaving God entirely out of the deal, they get a long list of ministers before them, try out several and call the one they like best: the one they think will come more nearly pleasing them. Then, after a short time they become dissatisfied and want to get a new one.

(Continued next week)

—BR—

John Garland Pollard, recently elected governor of Virginia, is a deacon and Bible teacher in the church at Williamsburg.

—BR—

Gospel Singer Stanley Armstrong of Memphis is now engaged in a return meeting at Neodesha, Kansas. His last meeting was at Guthrie, Okla., which resulted in fifty-four additions to the church. Mr. Armstrong will begin a meeting the twenty-third at Milan, Tenn., Dr. R. G. Lee of Memphis preaching.



# Mississippi Woman's Missionary Union

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## OTHER MEMBERS EXECUTIVE BOARD

THE ANNUAL MEETING OF THE WOMAN'S MISSIONARY UNION WILL BE HELD IN TUPELO, BEGINNING TUESDAY EVENING, APRIL FIRST, AND CLOSING THURSDAY EVENING, APRIL THIRD.

The March Week of Prayer literature has been sent to each Organization in the State. Should you fail to receive yours kindly let us know.

TO LOCAL PRESIDENTS AND LEADERS: Will you not, as early as possible, run carefully through your Week of Prayer Programs. Then prayerfully distribute them to those who will take part publicly. Will you not early place your order for the few paid leaflets that are called for? Will you not read very carefully the large Tract on Home Missions that you find in the package, but is not named in the programs, and then give out the information there found each day where it will best serve?

GET YOUR G. A.'s READY FOR THEIR HOUSEPARTY AT HATTIESBURG, FEBRUARY 28—MARCH 1-2. DO NOT FORGET TO WRITE MISS GEORGIA FANCHER, STATION B, HATTIESBURG, MISS., HOW MANY GIRLS WILL ATTEND.

### A Current of Work

Una Roberts Lawrence

(Continued from last week)

Up on third floor of the Baptist Temple in Havana a typewriter clatters away almost every morning for hours. Miss Matthews, President of Cuban W. M. U. uses these morning hours, unfavorable for the evangelistic visiting that is her main task, to prepare and send out the literature for 60 W. M. U. organizations, care for the correspondence with the women of the churches, and do the hundred and one things that must be done to foster W. M. U. work on a mission field. This year it seemed impossible for them to manage the small appropriation necessary for the printing of the missionary programs for the societies, even with the generous help of Arkansas W. M. U. But down in the Baptist Print Shop we have a resourceful Cuban Baptist layman who serves the Lord at his presses. Going out and securing commercial work, giving his time and labor unstintedly, Mr. Cabrera brought some added income, while out of their poverty Cuban women paid a few cents per copy for their programs, and the literature was provided.

There was no expense money for field work. Yet everywhere the missionary was needed. We have only eight American missionaries today in Cuba, each one doing double, some treble, duty as executives, superintendents and evangelists all at the same time. There is not an American missionary located at present outside Havana. Not because Havana only needs them, but simply because Havana is the only point where we can efficiently concentrate a small force that must spread itself over the whole field. Then when the "spreading process" is blocked—the situation is desperate. That has happened to W. M. U. work in Cuba when expense money for the visits of our American women missionaries could no longer be provided.

So by letter, Mrs. H. S. McCall, Miss Smith, Miss Garnett, Mrs. Moseley and Miss Matthews dividing the responsibilities between them for the various phases of the work, have tried to multiply themselves through the past two years, adding this work to already heavy burdens of teach-

ing, evangelism and, in Miss Garnett's case, being Superintendent of an Orphans Home. The typewriter clatters away at all hours from Miss Matthews' room, while the other missionaries likewise snatch hours from rest that "the field" may not be neglected. By such devotion, the work has gone forward.—Personal Service, Mission Study and Stewardship, with increase in tithers in spite of the economic depression that threatens to overwhelm the whole island with disaster, and deepening prayer life as all the work staggers under the burden of debt. Under a gifted young Cuban woman, trained by Misses Garnett and Sewell, the Graded Union has come to mean much in Cuban Baptist churches and the gifts of the women to local church, missions and benevolence, as in the South, are an inspiration to the churches. So there is a "current of work" in Cuban W. M. U.

Out at the Orphans' Home, a Georgia woman has been making something out of nothing day after day. Taking old clothes, and turning them into attractive little dresses and suits for the orphaned children of Baptist parents, sheltered there, digging and planting in unheard of manner to the skeptical Cuban neighbors, and to their amazement growing abundant crops never before known in Cuba. Along with the directing of farm work, poultry raising, dairying and fruit growing, Miss Garnett has been teacher, mother, seamstress and nurse for fourteen growing children with the help of only one able bodied man and the uncertain assistance of five feeble old people, ever since the Home opened in its new building given by Mrs. Bottoms she has also done the evangelistic work in that great section of the city of Havana, where there had never been an evangelical missionary until the Home was established, a little growing church to foster, and an eager, zealous band of Christians to direct in work that is touching a wide territory with the Gospel. No wonder she has been busy from morning to night. Yes, there is a "current of work" sweeping, surging through our Cuban Orphans Home. The one tragedy here is that Cuban Baptists, who support the Home, can provide so little cash for its maintenance that so many helpless children who should be there cannot be taken in. Here, again, just a few dollars would mean so much. With willing hearts and hands the work is blocked for lack of just a little more money with which to work.

Last year, Cuban Baptists baptized 276 new members into their churches. Learning more fully the tenets of the Baptist faith were five hundred others who had applied for Baptism. Cuban Baptists make sure that the new convert fully understands The Way. Our present work in Cuba has been established in the past 25 years, for most of the work from 1886 to 1898 was swept away in the war that raged in the island from 1894 to 1898. So today we may look with a glow of joy at the harvest of a quarter of a century of evangelical witnessing in one of the most intensely Catholic lands of the New World. With 46 churches, and 12 mission stations, with wide circles of evangelistic work around each, with 48 Cuban pastors and evangelists, 36 teachers and other workers, with baptisms running above 250 each year, present membership of 2812, Sunday School enrollment of 3,353, 60 W. M. U. Organizations with more than 600 members, and 8 B. Y. P. U.'s with about 200 members—surely there is steady current of work in Cuba that shall grow in power even more as the years pass. Loyal, intelligent Cuban Baptist leadership is the harvest

from a little Seminary, a growing Baptist constituency has come from the influence of Cuban Baptist College, and sacrificial giving, such as we little know in the Southland is the mark of the worth of the Gospel to the rank and file of Cuban Baptist people.

Yes, there is a "current of home mission work in Cuba."

## AN ERRONEOUS IMPRESSION

Among thousands of Baptists not only in Mississippi but throughout the South as well, there is current the impression that all Christian work that is not avowedly evangelistic of the old protracted meeting type, in name as well as in purpose, serves to have placed after it a question mark. They would greatly curtail if not do away entirely with the Sunday school, B. Y. P. U., and student secretary work, because in their thinking these departments of our State mission work have to do only with organization, the teaching of study courses for awards, and the promotion of conferences and conventions. As a matter of fact evangelism plays a big part in all of these departments; indeed it is doubtful if there is a pastor or preacher in our whole Southland who has a greater passion for lost souls than our State Sunday school Secretary, and the same is true of our B. Y. P. U. Secretary. Likewise the workers in these departments emphasize continually soul winning, and eternity alone will reveal what they have accomplished in this great field.

In the same way, our student secretaries are constantly reaching young men and young women coming from rural communities where church services are held once a month and possibly not so often, and reaching them for Christ and His great kingdom work. Surely if there is one thing needed today above all other things, when thousands of young people are crowding our college campuses, it is an atmosphere that is distinctly Christian. Many of the text books of today as well as the teachers, though not purposely anti-Christian, do tend to disturb the faith of many students, and unless there is a strong religious force on the campus to counteract this influence there is no telling what harm will result. One individual hurt by the wrong influence is worth considering, but when this one goes out into a community to teach, and touches possibly hundreds of boys and girls and young men and young women, it should challenge us to serious thinking. Multiply this many times and you have a situation that cannot be lightly passed over.

The Baptist Student Union on a college campus under the direction of a student secretary eternally emphasizes the gospel of our Lord Jesus Christ and magnifies the Church which He purchased with His own blood. Shall we sound retreat from this great task to which we have set our hearts and hands? —J. H. Pennebaker.

It is gratifying to know that in Mississippi the receipts for the cooperative program for January of this year are ahead of what they were for the same month last year. This in spite of the fact that business is reported generally less satisfactory now than it was a year ago. Let us hope that it means that our people are taking the work of the kingdom of God with more seriousness, and that we are now committed to a steady improvement, and a determined purpose to take the Lord's work with more seriousness. It is not how much money you have that counts, but how much religion.



# The Baptist Record

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RENEW PROMPTLY: Please send in  
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Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word,  
which must accompany the notice.

## East Mississippi Department

B. K. L. BREKID

### Obedying the Lord

I am sending along the following  
poem which has a sentiment and a  
teaching that might well be pondered  
by the readers. It is entitled:

#### HIS COMMANDS

The Bible is the Word of God,  
Which teaches us our duty;  
It also tells of that fair land,  
A place of love and beauty.

In it we find that Jesus says:  
Go tell all men the story,  
How that a loving Savior died  
To save lost men to glory.

So His command to every child  
That knows and loves the Savior:  
Go tell poor sinners that I died  
To win them loving favor.

Then as I claim to be His child,  
What is my duty clearly?  
Oh, I must preach the gospel true,  
Tell men He loves them dearly.

How far to go? does any ask;  
Go tell to all creation  
That Jesus Christ, God's Son, has  
died  
For all of every nation.

I cannot go, perhaps some say,  
And tell to men this story.  
Then give, that other men may go—  
And thus you share the glory.

How much to give? The Bible's  
clear:  
A tithe is heaven's measure.  
If we give less, the good Book says,  
We merit God's displeasure.

So let each one be just and true  
To what the gospel teaches;  
So let us go and let us give  
Till all lost men it reaches.

And some sweet day, when we get  
Home,  
To meet our loving Savior,  
We will be glad—our Lord will be  
Well pleased with our behavior.

#### Notes and Comments

If you want to get a thrill, read  
Dr. A. C. Gaebelein's exposition of  
"The Revelation." You may differ

with him on some points, but he will  
set you to thinking.

Rev. Loyd T. Grantham recently  
supplied for pastor J. C. Wells at  
Senatobia Baptist Church, also for  
pastor W. E. Farr at First Baptist  
Church, Grenada. He is open for  
evangelistic and other work. His  
present address is Coffeeville, Miss.

MARRIED—Mr. Earl B. Riddick  
and Miss Clara Lou Aaron were  
married recently. Mr. Riddick is a  
popular young druggist of Coffee-  
ville, a member of the Baptist church  
of that place, and Miss Aaron was  
a popular young lady of Greenwood.  
They will make their future home at  
Coffeeville.

I have just finished reading the  
life of Dr. J. B. Gambrell, by Dr. E.  
C. Routh. It is the life story of one  
of the greatest preachers and Chris-  
tian statesmen of the South. It will  
be worthwhile for you to read this  
well-written book.

On Monday, following the fourth  
Sunday in February, at 10 o'clock  
a. m., the Baptist Pastors' Bible  
Study will meet in monthly session  
at Grenada. We are still studying  
in the gospel of John, perhaps the  
14th and 15th chapters. Come over  
and enjoy the day profitably in the  
study of God's word.

—BR—

### TO THE FRIENDS AND SUPPORTERS OF THE MISSISSIPPI BAPTIST ORPHANAGE

—O—

For months a persistent effort has  
been made to becloud the issue, and  
discredit a few of the Trustees, be-  
cause we have had the moral cour-  
age to openly and actively oppose  
brutality, on the part of those in  
control of the children.

In justice to our orphan children  
and the friends of the Orphanage  
throughout the State, as well as for  
the purpose of letting the Baptists  
of Mississippi know where I stand,  
I feel that it is now time to make  
a public statement.

I have stayed out of the papers,  
because I hoped conditions at the  
Orphans' Home would be corrected  
by the Trustees, without so much  
publicity.

I have two daughters, just grow-  
ing into young womanhood, and in  
all my dealings with the Orphanage,  
I have tried to do those things which  
I would want another man to do, if  
my two daughters were orphans in  
the Home, wards of Mississippi Bap-  
tists. With this thought guiding  
me, I prayerfully undertook to per-  
form the duties of a trustee.

It will be recalled that when Mr.  
Thompson was elected as Superin-  
tendent of the Baptist Orphanage,  
it was necessary for him to remain  
with his school for some two or three  
months. Mrs. Thompson came to  
Jackson and took charge of the Or-  
phanage. As a Baptist and as Vice-  
President of the Board, I requested  
Mrs. Thompson to feel free to call  
on me for assistance at all times.

Mrs. Thompson frequently called  
me at home before breakfast, at my  
office at all times of the day, and at  
my home after supper. I never al-  
lowed my personal business to in-  
terfere with gladly answering all of  
her calls to come to the Orphanage.  
In Rev. J. L. Boyd's article on Jan-  
uary 30th, he stated that "Phone  
Number 3 had been called frequently

before this date by the management  
of the Institution and continued to  
be a popular number afterwards, in  
fact it was to the Orphanage au-  
thorities the trouble number, and  
later became such to the inmates".  
The last part of Dr. Boyd's quota-  
tion, reading "and later became such  
to the inmates" is incorrect and mis-  
leading. I have never said or done  
anything to encourage any one to  
'phone me from the Orphanage, ex-  
cept Mr. and Mrs. Thompson; and  
no person connected with the Or-  
phanage, either as an inmate or an  
employee, has ever telephoned me  
from the Orphanage, except Mr. and  
Mrs. Thompson, since they took  
charge in February, 1929.

Very soon after Mrs. Thompson  
assumed charge, she had trouble  
with some of the girls in the laun-  
dry. She told me about this when  
it occurred, and stated that "one of  
the girls gave me a shove and I had  
to run across the room to maintain  
my balance". "Another girl grabbed  
my dress at the shoulder, gave it a  
jerk and almost tore the sleeve out".  
"I succeeded in quieting the girls and  
they went back to work". This oc-  
curred just after Mr. Massey relin-  
quished management of the Home,  
and while a large number of the  
children were inclined to be resent-  
ful and rebellious, because someone  
else was taking Mr. Massey's place.  
Rev. J. L. Boyd reports this occur-  
rence in his article in The Baptist  
Record January 23rd as case Num-  
ber 3, and states that "the girls at-  
tacked Mrs. Thompson, throwing her  
to the floor and had to be pulled off  
by another matron". This was not  
a "recent happening" as stated by  
Dr. Boyd. Mrs. Thompson reported  
this incident to me when it occurred  
almost a year ago. I do not know  
where Dr. Boyd secured his informa-  
tion, but if he had asked me for the  
facts, I would have given them as  
stated herein, and I am sure that if  
Dr. Boyd had gotten his information  
from Mrs. Thompson she would have  
told him, as she told me, that one  
of the girls gave her a shove which  
necessitated her running across the  
room to maintain her balance.

I want to ask, in the name of hu-  
manity and common decency, why  
are these occurrences being exagger-  
ated; when being presented to the  
public at this late date?

In the summer of 1929 a lady tele-  
phoned my home and stated that a  
large girl had been brutally beaten.  
I asked for her name and she re-  
plied "I am one of the neighbors,  
and if the Trustees do not take a  
hand in it, the neighbors will have  
the police take charge." I tele-  
phoned Mrs. Bridges, one of the  
Trustees, telling her what I had been  
told. She drove from her home to  
the Orphanage, I took my wife in  
my car and drove direct to the Or-  
phanage, arriving at the same time  
that Mrs. Bridges did. We drove  
into the grounds, and in front of the  
Superintendent's Home, I asked one  
of the children where the folks were.  
Upon being told that they were over  
at the Main building, we drove over  
there and stopped. Mrs. Byrd, mat-  
ron for the large girls, came to my  
car. I asked for Mr. Thompson.  
Mrs. Byrd stated that he was not at  
the Orphanage. I then asked for  
Mrs. Thompson, and Mrs. Byrd told

one of the small girls to go find  
Mrs. Thompson, that Mr. Wells was  
there and wanted to see her. Mrs.  
Byrd then invited us to get out of  
our car and come in. We went into  
the sitting room, where I told Mrs.  
Byrd of the lady 'phoning me that  
one of the large girls had been beat-  
en up. Mrs. Byrd replied that one  
of the large girls had been punished,  
but she did not see it. She sent for  
Miss Beulah Cox, the young lady  
who had been beaten by Mr. Thomp-  
son that morning, and Miss Cox  
came to the sitting room, where in  
the presence of Mrs. Bridges, my  
wife and me, she told of the occur-  
rence. She stated that in cleaning  
up, following a B. Y. P. U. Social,  
she had dropped a tray and had  
broken four glasses. The matron  
told her that she must scrub some  
pots and pans as a penalty for be-  
ing careless and breaking the glass-  
es. This occurred Wednesday morn-  
ing. On Friday the matron reprim-  
anded her for not having scrubbed  
the pots and pans. The girl ex-  
plained that she had to wash and  
iron her clothes on Friday and could  
not do the work that day. On Sat-  
urday morning the girl went to Mr.  
Thompson's breakfast table (her  
court testimony will show), to ex-  
plain why she had not previously  
done the work and to state that she  
was now ready to perform the task.  
She stated that Mr. Thompson  
grabbed her around the neck with  
both hands, shaking her and choking  
her, and said, I want you to under-  
stand that when a matron tells you  
to do anything, you must do it at  
once. She started screaming and  
struggling to escape from him.  
While struggling she got down on  
the concrete floor, with Mr. Thomp-  
son still holding onto her neck. Mr.  
Thompson's testimony in court states  
that he reached around for some-  
thing to hit her with and got a  
butcher knife; he laid this down and  
then got a scrub brush; he laid this  
down and got a board, which he  
struck her with. He states that the  
board broke the first time he struck  
her. The girl states that he struck  
her three or four times before the  
board broke; that he kicked her, and  
as she got up and started off, he  
kicked her again.

I think anyone who desires can  
secure the testimony in this case by  
arranging with the Court Stenogra-  
pher, Mr. C. W. Robinson.

On October 7th, Mrs. J. L. Stan-  
ley came to my office and stated  
that her sixteen year old niece had  
been brutally beaten by two of the  
matrons. I investigated Mrs. Stan-  
ley's statements by going to the Or-  
phanage that same evening in com-  
pany with Mrs. T. H. Kendall, a con-  
secrated Christian lady and one of  
the most valuable members of our  
Board of Trustees (together with  
another Baptist lady). On this oc-  
casion I did not inquire for Mr. or  
Mrs. Thompson, because I had taken  
Mrs. Thompson to the train the day  
before and Mr. Thompson stated  
that he was also leaving town. We  
went to Miss Doss, who had charge  
of girls of this size, to verify the

(Continued on page 16)

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## The Sunday School Department

### SUNDAY SCHOOL LESSON

Feb. 16, 1930

JESUS HEALING AND HELPING,  
Matt. 8:1 to 9:34.

GOLDEN TEXT... Himself took  
our infirmities, and bare our dis-  
eases. Matt. 8:17.

(From Points for Emphasis by  
H. C. Moore).

1. The Paralytic was healed by the forgiver of sin. (1) The thronging crowds gathered about Jesus at his home in Capernaum as soon as they heard of his return from his brief tour of the neighboring towns. They filled the house, gathered the sick about the door and overflowed into the streets nearby. He welcomed them and began giving them the gospel. (2) The faithful friends of a poor paralytic believed in the healing power of Jesus. So four of them carrying the sick man came, but could not reach him through the crowd. In the eagerness of persevering faith they went on top of the house, tore up a part of the roof (which could be replaced readily) and let down the palsied man on his pallet right before the Great Healer. Seeing their faith, Jesus did a strange but fundamental thing: He forgave the sick man's sins. (3) The critical scribes were on hand, though not so bold as they became later. But in their hearts arose the bitter reasoning: "This man is a blasphemer; only God can forgive sin!" They were right in saying that none but God can forgive sin; but they were wrong in calling Jesus a blasphemer, for he was and is God. Hence the test proposed: "If Jesus could not heal this paralytic, then he was a blasphemer as they said; but if he could heal him, then would be proven his power to forgive sin. The test was fair. (4) The cured paralytic by the power and at the word of Jesus instantly arose in full strength, took up his pallet, carried it out through the wondering crowd, and went home with joy. (5) The marveling multitude saw the point of the miracle and glorified God.

2. The Publican was called by the Friend of sinners. (1) Heeding his call Matthew gave himself to Jesus. So closely had the throngs pressed about Jesus in Capernaum that he was going to a suitable spot on the beach for holding an open-air service when they passed the receipt of custom which was in charge of a man named Matthew. As publican of this district he was obnoxious to his Hebrew relatives and fellow-townsmen. The Talmud actually put the tax-collector for the Romans on the same level with thieves and assassins. But to this man of the hated office, Jesus said with solemn impressiveness, "Follow me!" It was the call to permanent and exclusive discipleship preparatory to the call as an apostle some weeks later. Already prepared for the summons, Matthew at once forsook his business, his companionships and his ambitions, and became a constant attendant of the Lord. Why should Jesus call the hated publican? (a)

It showed the all-embracing openness of Christ's Kingdom. (b) It recognized his special fitness for efficient service; for his position had given him training in business, wide and accurate observation, use of the pen, a knowledge of the Greek language, and influence with a neglected class. (c) He had the basis for eminent moral achievement; he was self-denying enough to sacrifice a lucrative position; he was humble enough to write of himself with the odious title of publican; his clearness of intellect is manifest in the distinct and orderly arrangement of his book; his knowledge of Scripture is shown in the apt and abundant quotations which he made from the Old Testament, thus surpassing all the other New Testament writers. (2) Fulfilling his ministry Matthew made a feast for Jesus. While Jesus and his disciples were the principal guests, there were present also numerous publicans and sinners (offenders of the ceremonial law). Evidently Matthew wished to bring his old associates and their friends under the reforming power of his new Master. He was not ashamed of his Christian profession and hope. On the other hand, Jesus was not ashamed to associate with sinners, nor did he refuse an invitation to a feast. How different were the Pharisees! Priding themselves on their strict observance of the ceremonial law, they carefully avoided all contact and intercourse with those who neglected or disregarded the excrescences which had grown over the Mosaic regulations. The Pharisees were, therefore, not guests of Matthew on this occasion. Custom, however, allowed them to be on-lookers during the feast, so when they saw Jesus eating with publicans and sinners they murmured among themselves and complained to the disciples, perhaps with a view to estranging them or because it was easier to criticize indirectly than directly. The subtle inference from their remarks was that he who would mingle with abandoned men on terms of equality was in no sense their superior. At least it was inconceivable that he should be considered the Messiah. When the disciples informed Jesus of this query of criticism, he made a terse and unanswerable reply to the Pharisees. First, he gave an illustration to the effect that when the sick need the physician he goes among the sick curing without catching their diseases. Then he appealed to Scripture, teaching that the spirit of mercy is better than the formality of sacrifice. Finally, he asserted that his conduct at the feast was in absolute harmony with his mission; for not the righteous did he come to call, but conscious, needy, penitent sinners.

### SOUTHWESTERN SEMINARY

The Southwestern Baptist Seminary, with an enrollment of more than 500 students, has just finished more than one half of the year's work. Interesting innovations in

student life have centered around the dedication of the new Mission Truck, State B. S. U. Convention, two missionary days, and the rendition of "The Messiah". Future events toward which we are looking with interest are the Y. W. A. house party, the Christian Workers' Institute, the Evangelistic Conference, and the Lewis Holland Lectureship.

The Seminary opened its 23rd annual session on Sept. 23rd with students coming from 23 states and seven foreign countries. There are several other states represented at this time, and one other foreign country.

Under the direction of Prof. W. A. Handcock, formerly of Mississippi, head of the Practical Work Department, a new mission truck was dedicated. The administration force, faculty and student body had a part. This new truck will greatly facilitate the preaching of the gospel on the streets, in jails, and missions.

The Texas B. S. U. Convention held its annual session, Nov. 1st-3rd at the Seminary. Hundreds of students from colleges of Texas were in attendance.

A mission day program was given near the close of each quarter. The first, given in November, gave a general view of several fields. Those on program were J. L. Bice, C. F. Stapp and wife from Brazil; C. L. Culpepper and M. W. Rankin from China; Dan Hurley and wife from Roumania. The second program centered on Africa. Dr. and Mrs. B. L. Lockett of Ogbomoso, Nigeria, Africa, were the speakers. They discussed the Baptist work in Nigeria,

relating past accomplishments and future plans. They also answered questions from the students. A note of optimism ran through the whole story.

The eighth annual presentation of Handel's "The Messiah" was given by the choral club and orchestra of the Seminary, Tuesday evening, December 17th.

There are several future events of interest that we are looking forward to. The Training School girls, are very interested in the Y. W. A. House Party to be held in the Training School March 14th-16th.

The Southwestern Mid-Winter Conference for Christian Workers will be held in the Seminary February 27 to March 7. Classes will be taught by Seminary professors, and inspiration addresses will be given by Drs. M. E. Dodd and W. R. White.

The other event of interest will be the Lewis Holland Lectureship, which comes the last of March and the first of April. It will be given this year by Dr. J. D. Ray, of the Seminary. His subject will be "Marriage".

—BR—

"I bought a new car and gave up my piano-player as first payment."

"I didn't know they accepted player-pianos as payment on new cars."

"They don't usually, but the saelsman is a neighbor of mine."—Ex.

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## Baptist Student Union

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Guy Hathorn, State Teachers,  
Treas.  
Sybil Brame, Blue Mt., Sec.

Zana Wilson, M. S. C. W., Editor

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

On Monday evening at six-thirty, Miss Sibyl Brame, president of Blue Mountain B. S. U., entertained the council with a social. Old and new business was discussed. Then the guests had a rollicking good time. Among the games the most interesting were the paper race, the magic bag, and the story-telling spool.

Delicious refreshments were served after which the council members departed.

New presidents have been elected by the various S. S. classes who took charge at the beginning of the second semester.

The girls chosen are: Margery Dickens, Batesville, Miss.; Mildred Kelly, Water Valley, Miss.; Meriam Daffin, Bunkie, La.; Orlene Ellis, Parchman, Miss.; Merle Jolly, Philadelphia, Miss.; Oleta Rutherford, Chalysbeate, Miss.; Edith Safley, Drew, Miss.; Louise Mitchell, Kil-michael, Miss.

—Brunettie Mai McMahan.

### A. & M.

The B. S. U. Council is fortunate in having Mrs. E. L. Bailey, who was formerly Miss Inez Hardin, on our campus to assist in the student problems and the planning as to the best solution of them. The Council was honored by having her present at its last meeting. She gave a very appropriate and instructive talk on "A Grain of Mustard Seed." A comparison of a small group to this seed in blooming forth upon the field of service was given. Many ideas and thoughts were presented which gave a broader view of its responsibilities. Owen Cooper, was present and gave a few suggestions for the enrichment of our lives by active Christian service.

There was a large crowd at Sunday School last Sunday, despite the bad weather. A greater drive is being made to induce a larger attendance during the remainder of the year.

—E. G. P.

### M. S. C. W.

The Y. W. A. of M. S. C. W. met January 29, and had for the subject of the program "The Highway of Righteousness." The program, which was in charge of Seniors, was as follows:

Scripture, Iris Jordan; Hungering and Thirsting After Righteousness, Elaine Corder; Son of Righteousness, Ajcal Sharp; Fruit of Righteousness, Lucile Payne; Prayer, Mildred Moore.

Dr. E. J. Caswell, of Greenwood, was a visitor at the workshop February 5-7. Dr. Caswell's visits are always looked forward to by the girls because of his personality and his ability both to speak and to sing. Prayer meetings last week were in charge of Seniors. They spoke of the different phases of their college work;—what at college had meant most to them; and what, if they had the college years to live over, they

would change. The speakers were: Elaine Borden, Mildred Moore, Carrie Hibbler Jones, Bertha McKay and Ellen McDevitt.

### BAPTIST STUDENT UNION PRESIDENTS PLAN FOR ATLANTA CONFERENCE

Mr. Carroll Hamilton, of Mississippi College, State Baptist Student President for Mississippi, represented his State at the annual meeting of the Southern Baptist State Student Presidents which was held in Nashville, Tennessee, January 31st. Fifteen State Baptist student presidents, representing 100,000 Baptist students in southern colleges, universities and other educational institutions, were guests of the Baptist Sunday School Board at an all day session planning for the year's work ahead.

Dr. W. F. Powell, pastor of the First Baptist Church of Nashville, led the opening devotional. Dr. I. J. Van Nes, Executive Secretary of the Baptist Sunday School Board, was the morning speaker, after which the student delegates outlined plans whereby Baptist students in southern colleges might be drawn closer to church work while in college.

Plans were made for the Second Southwide Baptist Student Conference which is to be held in Atlanta, Georgia, October 30-November 2, 1930. The entertainment on the Harvard plan will be limited to 2,000 students, faculty members and friends. Allotments were made to each State and through the State Presidents to each southern school. The outstanding speakers of the South and nation will be heard. Plans were also made for the annual Baptist Student Conclave at Ridgecrest, N. C., in the "Land of the Sky." The date of this meeting will be June 27-July 4th. A closing campaign for subscriptions to THE BAPTIST STUDENT magazine was launched.

Mr. Frank H. Leavell, Secretary of the Baptist Sunday School Board, Mr. William Hall Preston and Miss Ethel F. McConnell, Associates, were in charge of the arrangements for the meeting. Dr. R. Kelly White, pastor of the Belmont Heights Baptist Church at Nashville, and Dr. W. F. Powell, were the principal speakers at the banquet held that night at George Peabody College for Teachers in honor of the visiting Presidents.

The delegates elected by their respective State conventions who attended were: Alabama, Theodore Jackson, University of Alabama, Tuscaloosa; Arkansas, Floyd Chaffin, Jonesboro College, Jonesboro, Florida; Walter Harvey, University of Florida, Gainesville; Georgia, E. L. Massey, University of Georgia, Athens; Kentucky, R. P. Downey, Southern Baptist Theological Seminary, Louisville; Louisiana, F. K.

Horton, Baptist Bible Institute, New Orleans; Mississippi, Carroll Hamilton, Mississippi College, Clinton; Missouri, Douglas Rae, William Jewell College, Liberty; North Carolina, Miss Lucile Knight, N. C. College for Women, Greensboro; Oklahoma, George Felkel, Oklahoma A. & M., Stillwater; South Carolina, Shields Hardin, Furman University, Greenville; Tennessee, F. M. Dowell, Carson-Newman College, Jefferson City; Texas, Miss Grace Allen, Baylor College, Belton, and Mr. Davis Cooper of the Education Department of the Alabama Baptist work, Montgomery.

### A BABY WARD

By Louis J. Bristow, Superintendent

There is only one "charity ward" in the Southern Baptist Hospital. For we do not put free patients in a ward to themselves, but we place them right among and along with those who pay. No one knows who the free and who are pay patients, not even the nurses, unless the patients themselves tell it. We do not put the badge of charity upon anyone. Poverty does not make one's pain less acute or one's pride less keen. Of course it costs us more, than the commercialized charity one sometimes sees. It is our conception of Christian service to the poor. The community idea does not approve it. We get no help from the New Orleans Community Chest.

But back to our one "charity ward." It is for babies only and is called the "baby ward." Every patient in it is a guest of the Hospital: they are all free patients—children of poor parents, or they have no parents.

I was there this afternoon. And what a ward! The babe in the first crib had just died and a student nurse was tenderly straightening the little body and preparing it for the morgue. Beside the crib was the oxygen tank and other apparatus which had been used in efforts to save it. No tears were shed save by the nurses—the child was alone in the world, anyhow.

In the next crib was a little undernourished girl, whose life of malnutrition would soon have ended had she not been brought to us. She is improving now. In crib No. 3 was an infant born without a rectum. Modern surgical skill and careful nursing are remedying nature's blunder. This little girl has been here nearly four months, having been brought to us the day of her birth.

In the next crib was Parker Frederic, a fat boy ten months old, found on a door step the day of his birth, abandoned, and no one knows who his parents are. His name is a combination of the names of two Christian nurses who consented to have the little waif called after them. Maybe one of our Baptist orphanages will give him a home one of these days.

Then there is No. 5, No. 6, No. 7— and on and on till one goes all around the ward. All these little fellows are guests—guests of Southern Baptists in their great house of healing here in New Orleans. It is a fine work we are doing for them, and every person who contributes to this hospital has part in this good work. This is the only "chari-

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ty ward" in the hospital: but what a charity! Surely such a work must be pleasing to our Master, who loves little children.

—Louis J. Bristow.

New Orleans.

First Lady—"Been in the 'ospital, eh? Was yer surgical or medical?"  
Second Lady—"Watcher mean?"

First Lady—"Well, was yer ill when yer went in and they made yer well, or was yer well when you went in, and they made yer ill?"—Ex.



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# The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 7. The Two Sons.  
Matt. 21:28-32.

1. Was either one of these two sons right, in every respect? In his behavior?
2. What was right in what the first son did?
3. What is repentance?
4. Why did the publicans and the harlots go into God's Kingdom before the Pharisees?
5. Was it wrong for the second boy to say, "I go, Sir"? What was wrong in the way he behaved?
6. Did Jesus encourage sinners, even the worst, to come to Him?

My Dear Children:

I was afraid we couldn't get the "cut" of Miss Gladys' picture made in Memphis and sent back to us in time for last week's paper, but as you have seen her sweet face looking out from our Page, and have read the letter she wrote to you, it seems to me she is a real missionary already. For she is working for souls in New Orleans. And did you observe how she spoke to you about giving your hearts to Jesus, if you had not already done this? That is the thing for you to do, dear girls and boys, while you are young.

I believe that Miss Gladys' picture, and her letter that belongs to you, will make you want more than ever to give to her support at the B. B. I. You know, we are behind with that, and she is relying on us for the money to pay her board. Remember what I said last week, that I would give \$1.00 for every \$9.00 that you give. I'm good for that, and want to hear from you about it. —Quite a little number have been sending this week the answers to the Bible questions. I wish I could print them all: they are all good. Keep on sending them: I think it will help you to study them out, even if yours doesn't go in every time.

With much love,

—Mrs. Lipsey.

Stratton, Miss. Feb. 3, 1930.

Mrs. P. I. Lipsey,  
Clinton, Miss.

Dear Mrs. Lipsey:

This is my first letter to the circle. How is everyone enjoying the snow? I am going to school and am studying the third grade.

My teacher's name is Miss McKewen.

I am sending answers to the questions for Jan. 30.

The unmerciful servant.

1. He should forgive his fellow servant as he has been forgiven.

2. We owe him our lives.

3. By loving and obeying him.

4. Yes.

5. Our sins against God are greater.

6. (a) No. (b) No.

With best wishes,

Your friend,

—Sarah Puckett.

Thank you, Sarah, and come again soon.

—

New Hobron, Miss. Jan. 31, 1930.

Dear Mrs. Lipsey:

I am sending answers to the questions in yesterday's paper. I will try to send some money next time.

Your friend,

Johnnie Lee Warren.

And send another set of answers, which may win that time.

—

Clinton, Miss. Jan. 28, 1930.

Dear Mrs. Lipsey:

I am sending the answers to the questions.

I am sending 25c to the B. B. I. girl.

Your friend,

—Evelyn Sandidge.

I'm appreciating very much, Evelyn, your sending both answers and gift, and should be a bit surprised if your answers go in again real soon.

Little Rock, Miss. Feb. 1, 1930.  
My Dear Mrs. Lipsey:

I will send you my first letter. I have been reading the Children's Circle often and thought of the dear little orphans. Haven't we had the most snow? We have had three here. I am 12 years old and in the sixth grade. Boys and girls, let's help Mrs. Lipsey raise the money for the B. B. I. girl: it would amount to more than chewing gum and candy.

Your friend,

—Imogene Chaney.

P. S.—Please print this for I want to surprise my mother. I will send 5c for the orphans.

Your friend, Imogene Chaney.

I'll be looking soon, Imogene, for that help for the B. B. I. girl. Come again, and don't forget, please ma'am.

Lucien, Miss., Feb. 1, 1930.

Dear Mrs. Lipsey:

Will you admit a new member into your band of boys and girls? We take The Baptist Record and I enjoy it very much. I go to Sunday School and like it fine. I am sending 25c for the orphans. Tell all the girls from 12 to 14 to write to me. A new member, Aline Smith.

We have quite a number of new members lately, Aline, and are glad to add you to them. Thank you for the contribution.

Neshoba, Miss., Jan. 30, 1930.

Dear Mrs. Lipsey:

This is my first attempt to write. May I join the Children's Circle? I'm a little girl 8 years of age. I have blue eyes and brown hair. I like to read the Children's Circle. Mary, my sister older than I, takes The Junior Girl, and we read it. I am sending 10c for the B. B. I. girl. This isn't much, but Mother says I can send more next time. Love to all, Hazel Golden.

We are much obliged, Hazel, for the money, and like your little letter.

Neshoba, Miss., Jan. 28, 1930.

Mrs. P. I. Lipsey,

Clinton, Mississippi.

Dear Mrs. Lipsey:

The Landrum Junior G. A. of the Neshoba Baptist Church is sending a check for \$1.50 to be used for the B. B. I. girl. We have only been organized six months and have about 14 on roll. We are hoping to do good work this year. With love,

The Landrum G. A.

I'm sure you will, dear girls, for you are, already. Thank you so much.

Tillatoba, Miss., Jan. 25, 1930.

Dear Mrs. Lipsey:

As it has been quite a while since I have written to the Circle, thought I would write again. My mother has been to the hospital again since I wrote last, but doesn't seem to improve much. My brother from Detroit, Mich., visited us Christmas. He carried me to Grenada, Memphis and several other places. We sure enjoyed his visit. We sure are having some bad weather here now. Will be glad when spring comes. I was glad Ernest Clark received so many presents Christmas. I enjoy reading the Children's Page and look forward to getting the paper each week. Your friend,

Audra Cook.

It certainly has been a long time since you wrote, Audra, and we are glad you have come back. Don't stay away so long again. I hope that Spring weather and sunshine will help Mother's feelings a whole lot.

Little Rock, Miss., Feb. 1, 1930.

Dear Mrs. Lipsey:

I will send you my first letter. We have not been taking the Record very long, but sure do enjoy it. I have a father and mother and two

sisters that belong to the Baptist Church and I expect to some day. Our pastor is J. E. McCraw. I sure do like to hear him preach. I was 8 years old the 21st of last August. Have I a twin? I am in the second grade. I will try to send some money next time. Give my love to all. Ruby-Lee Chaney.

I hope it won't be many years before you are a church member, too, Ruby Lee. And write to us again soon.

Florence, Miss.

Dear Mrs. Lipsey:

Our Intermediate Class has been reading about Miss Gladys on the Page and we are all very much interested in her, and we think the training that she gets at the B. B. I. is the best and will fit her for efficient service in the world, so we are sending \$2.25 for her scholarship there. We have 12 members and an interesting class taught by Miss Lila Casey. I am sending you the answers to the questions in this week's paper. Your friend,

Hazel Parker.

Do you know, Hazel, I feel just like you and the other Intermediate girls do about Miss Gladys' going to the B. B. I., and it makes me happy to get such a good contribution to that cause. I thank you so much for it.

—BR—

## A WORD ABOUT THE ORPHANAGE SITUATION

The writer has refrained until the present from saying anything publicly about the unfortunate situation at our Orphanage, for two reasons. First, he felt that there were others more familiar with conditions there than he, and, who could, therefore, say everything that should be said for the public. Second, he felt that the consecrated common sense of the board of trustees could be trusted to remedy any situation there that needed remedying.

To say that the great body of Mississippi Baptists have felt humiliated by recent occurrences there is, I think, putting it mildly. The writer would not say that the Superintendent was not provoked by the evident rebellion against authority on the part of some of the children. Neither would he say that governing 200 or more children is not a task to try men's souls, one that calls for an extraordinary degree of tact, patience and consecration. He would say, however, that regardless of the merits of the present controversy, and the causes leading up thereto, the present superintendent, has demonstrated his unfitness for the position he holds.

The writer felt sure that when the superintendent and the trustees learned how strong sentiment was against him remaining longer as superintendent that he would either resign or would be removed by the trustees. The daily press, however, carries the news that the trustees at their meeting on the 8th inst., indorsed and continued him as superintendent. The trustees, apparently, have forgotten that the Orphanage is the property of the Baptists of Mississippi, and, that they are chosen to carry out the wishes of the people who own the property. Mr. Thompson is said to have red

hair, and, that this fact accounts for his violent disposition and his determination to hold on in spite of all efforts to have him removed. I am inclined to believe that nature gave the trustees the same kind of hirsute adornment when I try to account for their evident determination to force one who is thoroughly objectionable to the people to continue in this position.

This is the writer's decision with reference to the Orphanage: That until Mr. Thompson has been removed as superintendent he will withhold any further support, financial or otherwise, from the Orphanage. This may be a drastic remedy, but, it seems that no other kind will accomplish results. I believe that when the churches adopt this method, and I fully believe a great many of them will, a change will take place there. The writer would not be surprised to see not only contributions to the Orphanage grow less, but that all our organized work suffer as a result of this deplorable situation.

Fraternally,

—C. E. White.

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—BR—

She—"It says here they have found a long-legged sheep in the Himalaya Mountains that can run forty miles an hour."

He—"Well, it would take a lamb like that to follow Mary nowadays."

—Ex.

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## B. Y. P. U. Department

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Oxford, Mississippi

### This Week's Verse

"Is not my word like fire? saith Jehovah; and like a hammer that breaketh the rock in pieces?" Jeremiah 23:29.

### Win One

It was in New Hope Church, Lafayette County, during the regular annual meeting. The preacher had preached and had made the appeal for all who were interested in their soul salvation to come to the front for prayer. A girl who was a splendid Christian and one who wanted to be a soul winner was led to go to a certain young man. Her invitation to him to come to the front for prayer was accepted and in a few minutes he was saved and immediately went to his father who was in the building and unsaved. The father went to the front for prayer and was saved and then as a result of this the mother and two other children all lost found their way to the front and were gloriously saved. FIVE from one family saved within a space of about fifteen minutes and all because one girl responded to the urge of the Spirit to be a soul winner and took advantage of speaking to one whom she knew to be lost.

### Our Honor Roll for Fourth Quarter 1929

#### A-1 General B. Y. P. U. Organizations—

Grenada; Tunica; Blue Mountain College; Mississippi Woman's College.

#### A-1 Senior B. Y. P. U.'s—

Toomsaba; Segrest, Davis Memorial Jackson; Lexington; Taylor; Senatobia; Charleston; Pennebaker and Service, State Teachers College; J. L. Johnson, A. L. O'Brien, Winnie D. Bennett, Mississippi Woman's College; Christian Marines, Blue Racers, and one other from Blue Mountain College; Pearson; Mt. Creek, Rankin Co.; Patterson, Mississippi College.

#### A-1 Intermediate B. Y. P. U.'s—

Baldwyn; First Grenada; Beaumont; Tunica; Briar Hill, Rankin Co.; Gregory, Davis Memorial, Jackson; No. 1 Clinton.

#### A-1 Junior B. Y. P. U.'s—

Calhoun City; Eudora, DeSoto Co.; Liberty; Oxford; First Gulfport; Kosciusko; Winona; Baldwyn; Mt. Creek, Rankin Co.; Tunica; First Grenada; Hazlehurst; Beaumont; No. 2 First Vicksburg; Zion Hill, Forrest Co.; Charleston.

This quarter as usual we had many unions that were A-1 except for some slight point. For instance some only missed it by there being a few of the officers who failed to have their written report at the regular Business Meeting of the church. One or two missed it by having two instead of three program planning meetings. One or two missed it by combining the secretary and treasurer and having one member serve both places, others missed it in attendance, having only 74% when the

requirement is 75%; some failed to give the number of Givers and we had to count them blank in that point. We hate it perhaps worse than you do when we have to count what seems a minor point against a union and not count them as A-1, but we have to do it and you would not want us to do otherwise.

### Waynesboro Elects New Officers

We are indebted to Miss Mildred Joiner, Corresponding Secretary of the Waynesboro Senior B. Y. P. U. for a report of their work, a part of which is the names of the newly elected officers of their union. We give below this list: President, Jack Beard; Vice-President, Hazel Wilkins; Secretary, Jesse Belle Wilkins; Treasurer, C. P. Jones; Bible Readers Leader, Prof. Sartin; Group Captains, Margaret Cadenhead and Bernice Saxon. They ask for a copy of the Standard of Excellence, wanting to start the year off in the right way by adopting the Standard as their goal. With this spirit and this fine corps of officers we expect to enroll them at the close of the quarter as one of our A-1 unions.

### Camden B. Y. P. U. Adopts Unique Plans

Recently the Senior B. Y. P. U. of Camden met and planned the work for the month of February. All parts and "Specials" were assigned and it was agreed that on each Saturday evening the group that had charge the following Sunday would meet and rehearse their program. Once each month the Bible readers leader will have charge of the program, using members from any group that have not served on program during the month. Also every fifth Sunday all Senior B. Y. P. U. Officers will give a "Special" program. The union has set the A-1 Standard as their goal and are hard at work striving to be an A-1 union this quarter.

### Three Weeks From Sunday

Three weeks from next Sunday is the day set all over the South for every B. Y. P. U. to begin its Study Course in response to Annual Study Course Week suggestions. We are glad to note that so many of our Mississippi B. Y. P. U.'s have already ordered their books and have made their plans for their study course. Our hope is that we may have every B. Y. P. U. in the state cooperating in this week's work. The date—MARCH 9-14.

### At the Convention March 18-20

Remember—That every Intermediate B. Y. P. U. in the state had the privilege of sending one member to contest for first place in the Sword Drill Contest. Last year was our first and we had a hearty response from our Intermediate unions. Send the name of your contestant to Miss Cecelia Durscherl, Box 520, Jackson, Miss.

Remember—We want every B. Y. P. U. that will to send in your post-

### Free! Our Big Plant Catalog

South's Oldest Nurseries

SURROUND your home with natural beauty. Plant roses, vines, evergreens, flowering plants, trees. Thousands of plants to select from. Plants guaranteed healthy condition. Prompt shipment anywhere. Write for big FREE catalog.

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Desk C-4 P. O. Drawer 910 Augusta, Ga.

ers and ideas for our "B. Y. P. U. Idea Trade Store". Send these to us at Clarksdale. Address them, B. Y. P. U. Convention, First Baptist Church, Clarksdale, Miss. We will give a banner to the union having the best poster and another banner to the union sending the best idea.

Remember—Entertainment will be Free breakfast and bed, so you will only have to take care of a few meals while in Clarksdale. There are no restrictions as to the number a church can have, so make your plans to have a good delegation from your unions.

### Johnston Station Seniors Have Successful Study Course

The B. Y. P. U. at Johnston Station, Pike County, has 36 members enrolled; 27 of this number recently completed the Senior Manual. This was the last point they lacked attaining the standard recognition, therefore they are proud to announce that they are A-1 now. Miss Lucy Wall is in charge of this union and reports an excellent degree of interest on the part of the Young People.

### CHURCHES ON THE COAST

By W. A. McComb

Baptist affairs on the Mississippi Coast are brighter than they have been in the writer's six years pastorate here.

The Lord seems to have directed the First Church at Biloxi in securing Bro. L. H. Miller as pastor. The situation is very difficult but he is leading the church in a victorious way. Many worthy things might be said about the church and pastor if space allowed.

Bro. W. C. Hamil is serving the Second Church at Biloxi and also Hansboro. While Bro. Hamil gives only week ends, as he is taking a course in the B. B. I. during the week, yet his work is responding beautifully and he is happy.

Bro. S. P. Dodge, pastor Grace Church, North Gulfport, is unusually happy in his work. The new spinning mill is within a few blocks of Grace Church, and the congregations are already feeling the effect of the influx of population in that section of the city.

Bro. J. L. Low has just started his second year at Long Beach. Bro. and Mrs. Low have completely captured their people and his congregation think there are just two classes of pastors, viz: Bro. Low and all the rest. To them he is in a class by himself. He and Mrs. Low deserve all this and more.

Then there are Pass Christian, and Bay St. Louis, just across in Hancock County. Bro. Allen is the beloved under shepherd of these two churches. Bro. W. S. Allen's past successful experience has trained him for this difficult field. As a result he is leading the work here with a masterful hand. Both of these churches are devoted to him and he is happy in his work. About the only friction we have in Baptist circles on the

Coast is between Long Beach and Pass Christian, each claiming the best pastor.

Bro. Walker is the beloved pastor at Bowen Memorial and Bro. J. M. Edwards at Sharon. Both of these brethren are pushing their work.

Over in Jackson County Bro. Z. T. Sullivan is leading in a glorious way at Pascagoula and Bro. Brock at Moss Point. These brethren are in Jackson County Association and the writer does not see as much of them as he would like.

The First Church at Gulfport, is in the happiest condition it has been during the six years of the present pastorate. There is an unusual spirit of fellowship, consecration and spiritual enthusiasm. She has doubled her offerings to Missions and Benevolence and put The Baptist Record in the budget and set as her goal the paying off the church debt this year.

Bro. J. E. Byrd is to conduct her evangelistic campaign this year from Mar. 5th to March 16th, and preparation is already being made by prayer and organizing for a gracious victory for the Master. We crave the prayers of all who read this for her at all times but especially during her special evangelistic campaign.

among the coast pastors and this fellowship extends to their flocks. They are not satisfied with themselves but they are truly thankful for one another and for divine favor. Gulfport, Miss., Feb. 5, 1930.

### ADDENDUM

I thank you for your personal notice in last week's Record. I gave up my work at Purvis, and came to Laurel the first of the year. We have two daughters who have been teaching in the public schools here for some time, who were anxious for a home. It so happened also that an excellent field of work was open to me in nearby churches. My wife and I are gratified we are finally sitting under our own fig trees, though the vines are yet to be planted. We have our own home. I want you to know also Bro. Editor, the churches I am now serving are still prominent, though perhaps not so well known as some others I have had the honor to serve. You were quite right in saying I have been pastor in the state thirty years, though it does not seem so long. You failed to say, that I was quite young when I began. Some one might think I am getting old. This is a mistake. I am much younger than the editor, and he certainly is not old. I am just now learning the honors of being grandfather.

—E. T. Mobberly, Laurel, Miss.

Bill (handing Sam a nickel)—"Have you seen the new nickel with Lindbergh on it?"

Sam (looking at coin)—"I don't see Lindy on here."

Bill—"Well, I guess he must have hopped off."—Ex.



## OUR ORPHANAGE

Whereas, we were profoundly shocked at published reports some weeks ago that certain wards of our Mississippi Baptist Orphanage had been severely whipped on more than one occasion; and

Whereas, we confidently looked to the Board of Trustees of the Orphanage to establish promptly the entire falsity of such reports, or with equal promptness to remove from the Institution the Superintendent, or attendant, or both, guilty of such acts; and

Whereas, there has been at least one public hearing at which, under oath, the Superintendent's version of a particular incident involved has been given, which version, in our opinion, establishes without any further word of testimony, the Superintendent's utter unfitness for such a position, due, apparently, to a lack of spiritual qualifications which it can not be expected will now be added to him, and which can not be supplied by any rule or regulation of the Board of Trustees; and

Whereas, there can be no efficiency in the management of such an institution which does not include a heart filled with a deep appreciation of the peculiar needs of the members of that little community, with a warm love for them, and with a sense of responsibility to them and to God which, in some measure, surpasses that of parent for child, which qualifications we have been able to find in preceding Superintendents and can find elsewhere; but

Whereas, the Board of Trustees, in the face of such facts, has not seen fit to remove the Superintendent, and every reason offered therefor must, in our opinion, fall before higher principles which make all counter-argument as sounding brass and a clanging cymbal; and

Whereas, we believe the retention of the Superintendent, under such circumstances is working incalculable harm to the Orphanage, by creating a lack of confidence in the policies of the Board itself (already shaken, we say it sorrowfully, by developments antedating this Superintendent's appointment), by creating a spirit of resentment at measures tolerable only in reform schools, and by causing our people to feel that the institution is no longer worthy of support, all bringing about a condition whose consequence can not be overcome in a decade;

Now, therefore, be it resolved, by the Business Women's Circle of the Woman's Missionary Society, of the First Baptist Church, of Brookhaven, Mississippi:

First. That we demand that Superintendent Thompson and any and all others having part in the whippings which have been made public be summarily removed from all connection with the Orphanage.

Second. That we call upon all other Baptist bodies who feel that this course is to the interests of the Orphanage to make similar demand.

Third. That copies of this resolution be forwarded to the Board of Trustees of the Orphanage, and to The Baptist Record for publication.

Duly adopted in regular session, Monday, January 13, 1930.

Merle Carter,

Clay Daly,  
Bessie Thompson,  
Kate Scott,  
Committee.

## WEEKLY HEALTH SUGGESTION

(By Felix J. Underwood, M.D.,  
State Health Officer, Mississippi  
State Board of Health)  
Clean, Safe Milk from Producer  
to Consumer Essential.

Among the many means for the promotion of positive health of children, one of the most important is that of diet, adequate both as to quantity and quality. No diet can be considered adequate for the grow-

2000 Men  
to Stop a Trickle

FOR miles and miles the levee stretches its protecting length. City and village and farm lie snug and safe behind it. . . but suppose that the searching, lapping water finds one spot where even a tiny trickle might pass through, how long before an army of men is fighting a raging torrent?

Grave vaults, as well as levees, must be impervious to water. The Clark Vault offers this positive protection.

Made of metal—specially processed 12 gauge Armco Ingot Iron or Keystone copper steel—the Clark is absolutely non-porous. Using the principle of the diving bell, the Clark does not depend on man-made locks and seals.

All seams are double welded inside and outside. Each Clark is tested under 5,000 pounds of water and carries a 50-year guarantee.

Solid copper, 10 gauge in thickness, is used in making the beautiful Clark de luxe model. It is guaranteed perpetually.

Clark Vaults can be obtained through better funeral directors everywhere, in the following models: Gray and White Lacquer Finish—Silver Tone and Copper Finish—Cadmium Plated by Udyline Process—De Luxe, 10 Gauge Solid Copper.

Less than Clark complete protection is no protection at all

THE CLARK GRAVE VAULT CO.  
Columbus, Ohio

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This trade-mark is on every genuine Clark Vault. It identifies the vault instantly.

ing child which does not provide a sufficient quantity of safe wholesome milk, for milk is universally conceded to more nearly qualify as an adequate food than any other simple article of diet. Therefore, health workers and physicians everywhere are committed to policy of advancing the cause of safe milk, clean milk, and more milk for the children of every community in Mississippi.

The milk of a well nourished mother is always best for the normal baby. Breast-fed infants have a better chance to live and grow. All cow's milk needs careful modification under the physicians' directions for infant feeding. Breast and artificially fed babies need supplementary foods as advised by a competent physician.

There is no complete substitute for milk in the growing child's diet. Milk promotes growth, sound teeth, firm muscles, straight legs, and good resistance to disease. Milk gives vigor to the growing child. A well nourished body helps to develop a sound, alert mind. Milk gives strength and thus encourages good posture.

Parents should be interested enough in clean, safe milk to demand and buy only the best the market affords, for the best is none too good for our children.

## MASHULAVILLE

Sunday School was attended with a big attendance—54 present, all remaining for services. The pastor, Rev. F. H. Miller, delivered a wonderful sermon on the eighth commandment, "Thou shalt not steal".

The Senior B. Y. P. U. met at 6:00 o'clock with a large attendance. New officers were elected, as follows: President, Miss Allie V. Coalson; Vice-President, Miss Willie Mae Crumpton; Secretary, Miss Velma Charlton; Treasurer, Mr. Chang Russell, Jr.; Chorister, Mr. Bernie Palmer; Pianist, Miss Miriam Miller; Quiz Leader, Miss Sara Alston; Group Leaders, Miss Jessie Russell and Miss Julia Mae Varnet. We adjourned with songs, and prayer. The night service was on the Grecian Religion. A fine sermon was delivered.

—B. Y. P. U. Secretary.

TO THE BAPTIST RECORD:  
(By W. H. Keen)

Lucedale, Miss.  
Jan. 4, 1930.

Mrs. J. G. Gilmore,  
Bay St. Louis, Miss.  
Dear Mrs. Gilmore:

We, as members of Shady Grove Church, extend our heartfelt sympathy to you and your family in the loss of husband and Father.

Rev. J. G. Gilmore was our beloved pastor for several years. We admired him as a man in our midst, and tried to follow his leadership as a pastor. We feel that it is a great loss to know that we cannot expect him to serve us again.

May God's richest blessings abide with you, in your hour of sorrow, is our prayer.

—Membership of Shady Grove Church, Lucedale, Miss.

## In Memoriam

## Walton

Bro. W. H. Walton was born Dec. 14, 1859, and departed this life Oct. 3, 1929; age 70 years. He was married Dec. 19, 1896, to Miss Vergie Howington. Born to them four children, of whom one preceded him to the grave. Bro. Walton united with the Baptist Church in 1898, and during the years following was a faithful member, always attending services when his health permitted. In the death of Bro. Walton Neshoba Baptist Church has lost one of its most faithful members. Bro. Walton was a man of few words, still he was always found on the right side of life and showed his love for the Lord's work by attending church at every opportunity.

We the members of Neshoba Baptist Church regret the going of Bro. Walton and extend our sympathy to the bereaved family.

R. B. Vance,

J. P. Crenshaw,

B. F. Rhodes,

Committee.

## Hope

Albert Brown Hope, born Dec. 2, 1853, died Jan. 28, 1930, at the home of his daughter, Mrs. Jim Rayborn. Funeral services were held at the Baptist Church and the body placed in the Osyka Cemetery beside that of his wife and three children. He leaves one son, two daughters and many grandchildren the priceless heritage of a good name. Baptized in early manhood at Spring Creek, ordained a deacon later at Line Creek, he died a faithful member of Osyka Church, leaving in all this large contingent territory many friends and a good testimony.

His Pastor,

—S. A. Williams.

## Mrs. J. A. Maxwell

Sister Maxwell was the wife of Dr. J. A. Maxwell, a dentist and minister of Drew. She was a true and devoted Christian. When her health would permit, she attended all services of the church. Dr. Maxwell carried her to different hospitals for treatment. Her fine sons gave of their blood to bring back health. But the children, one from M. S. C. W., one from a dental school in Kentucky, one from his business in Tutwiler, and from school here, were called to her bedside, where the end came on Sunday night of the 22nd last, in Memphis.

The funeral was conducted by the pastor and Brother Sullivan of Natchez, and the Methodist minister, Brother Dodds, amidst a large crowd of friends and admirers.

—W. R. Cooper.

## W. M. Rountree

The subject of this sketch was born in Neshoba county, December 12, 1867. A son of James R. Rountree and Sophronie Rountree, the old settlers. Bro. Rountree professed faith at an early age, was baptized into the fellowship of Mt. Nelson Baptist Church, by Rev. L. B. Fancher.

Soon elected Clerk, served until



1920. Moved to Kemper county, placed membership with Liberty, lived consistent member to his death.

Bro. Roundtree's first marriage to Miss Cook. To this union were born two sons, William Henry Roundtree and Jessy Ewell Roundtree; two young men a credit to any church and community. Bro. Roundtree's second second marriage was Jan. 29, 1919, to Miss Roberta Hickerson, who was a loving wife with him to the day of his death on January 22nd. He leaves two brothers, John R. Roundtree and Thomas J. Roundtree, one sister, Emily Eviline, a noble wife, two sons, a mother-in-law. The church and community feel a great loss. The brother was a quiet man of few words, had his convictions. Was always ready to tell you why he believed what he believed. He loved his home, he loved his church, and pastor, and his God supremely. He was laid to rest in Liberty Cemetery on Jan. 24, 1930, amidst relatives and friends. Under a lot of beautiful flowers he awaits the coming of his Master. Services conducted by Rev. Eugene Stephens, pastor, and Rev. P. A. Davis, a member.

—W. H. Wilkerson.

—BR—

#### EMERGENCY APPEAL TO DATE

By W. W. Hamilton, President

Your readers will be interested to know that Mississippi holds third place in gifts to the Emergency Appeal of the Baptist Bible Institute, as authorized and commended by the Southern Baptist Convention, second place having been taken by Tennessee because of the \$10,000 gift received from a noble layman of that State. Mississippi gifts up to February 4 amounted to \$12,744.36. The total received from all of the States up to the same date was \$75,292.03, or about half of the \$148,153.50 which the Institute was authorized through this Emergency Appeal.

Our friends will recall that the appeal was first made in Mississippi and Louisiana in July, 1929, with the hope of raising in these two States the amounts of the note and interest payment falling due August 1, 1929, aggregating \$38,376.75. Of this amount we had hoped to raise in Mississippi about \$17,500. We believe that it is yet possible for Mississippi to reach this amount if the individuals and churches who have not made gifts to this fund will plan to do so within the next few weeks.

Our friends will bear in mind that the amount which the Institute was authorized to raise through this Emergency Appeal was to meet the actual emergency payments falling due within the Convention year. If we fail to raise the full amount the

Sikes' Early Big Boll Pedigreed Cotton Seed fruits thick on the stalk—1250 pounds seed cotton makes 500-Pound bale. Extra Early Big Boll 5-lock. Staple standard and better. Write for price and free literature. M. H. Sikes Seed Company, P. O. Box 244, Atlanta, Ga.

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GENUINE  
**GRAY'S OINTMENT**  
PRICE 25c  
NASHVILLE, TENN.

for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write

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708 Gray Bldg., Nashville, Tenn.

Institute will be left in a very embarrassing situation. We are now entering upon the second lap of the race and must reach our goal by the time the Convention meets in New Orleans on May 14.

—BR—

#### FROM THE WOMAN'S CHRISTIAN TEMPERANCE UNION

Some of the opponents of prohibition refer to the deaths in prohibition enforcement as "murders".

They are right as far as the deaths of prohibition officers are concerned. We find that nearly all these officers killed have been shot from ambush or by rescue gangs after arrests have been made.

We have investigated 155 deaths of bootleggers in which 202 officers were involved. Almost exactly one half of the officers were exonerated by local officials, police, sheriffs, or coroners' juries. The officers had been fired upon first.

In 32 cases the criminals attempted to shoot first but officers were quicker; in 12 cases the criminals attacked the officers with knives or clubs. In several cases officers were dealing with desperadoes, well known to police or sheriffs as "man killers".

In the case of 49 officers tried for murder or manslaughter, 33 were acquitted by state courts, 16 were acquitted by federal courts.

Six officers, so far as we know, have been sentenced to various terms.

In recent months, during which time criminals shot in prohibition enforcement have been extolled as martyrs by the wets, two customs inspectors have been shot by opium smugglers; four prohibition officers have been shot from ambush; one prohibition officer killed as he lay wounded from a bootlegger's gun.

These were murders committed by men who may have been led to believe by the wet press that they are patriots.

—BR—

#### ELEMENTARY WORKERS PLEASE TAKE NOTICE!

The requirements in hand work exhibits which will be exhibited at the State Sunday School and B. Y. P. U. Convention at Clarksdale March 18-20, are given on page 14 of the issue of The Baptist Record of Thursday, January 30, 1930. If you overlooked this article, or if you failed to call the attention of the Elementary Workers in your school to this article, please secure this edition of the paper and read the article and be governed accordingly.

—Mrs. Dick Taylor, President  
Mississippi Elementary League.

—BR—

#### A WORTH-WHILE BOOK Personality Prevails; or The Human Equation in a Machine Age

I have just read this most readable book, "Personality Prevails." The author, Dr. C. V. Crabb, has approached practical psychology in a most unique way. This is a book that will appeal to the average reader. The material is so arranged that it will interest and appeal to students who are pursuing this subject. I wish for it a wide reading. The author is a Mississippi man. The book may be obtained from the Bap-

tist Book Store, Jackson, Miss. Price \$1.50.

—W. M. Bostick, D.D.

—BR—

#### STEPHENSON, MISS.

The young people of Stephenson have just completed a course in B. Y. P. U. administration. This course was instructed by Rev. G. H. Gay, Mississippi College student, of Clinton, Miss; assisted by Rev. Bridges, also of Mississippi College and our local pastor. The Baptist leaders realize that to come up to the standard of excellence there must be progress in the church—therefore, the B. Y. P. U. Organization has been made the "corner stone"—and now we are ready to study and work in harmony and may our theme song ever be "Loyalty to Christ."

—BR—

The train came to a sudden stop between stations, with a tremendous grinding of brakes. Immediately a worried-looking man rushed down the track and demanded the reason of the guard.

"What is it?" he asked. "An accident?"

"Somebody pulled the communication cord," was the reply. "The driver put on the brakes too quickly, and one of the cars went off the rails. We'll be held up about four hours."

"Four hours!" exclaimed the pas-

senger. "But I'm to be married to-day!"

Instantly the guard turned on him. "Say," he demanded, "you ain't the fellow who pulled the cord, are you?"—Exchange.

STANDARD FOR 50 YEARS

**WINTERSMITH'S CHILL TONIC**

For over 50 years it has been the household remedy for all forms of

**Malaria Chills and Fever Dengue**

It is a Reliable, General Invigorating Tonic.

#### Church and Sunday School Furniture

Send For Special Catalogue  
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Hickory, N. C.

OVER-RUNS AND MILL ENDS

SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.

**MENAGHAN MILL STORE, Dept. A., Greenville S. C.**  
"Textile Center of the South"

#### Ridgecrest Boys Camp, JULY 2 to AUG. 28 1930

Southern Baptist Summer Assembly Grounds, Ridgecrest, N. C.  
Under Direction BAPTIST SUNDAY SCHOOL BOARD

#### A Camp Experience Your Boy Will Never Forget

High in the hills for health, happiness and horizons. Excellent food and equipment, experienced leaders. For full information, including reduced Railroad Rates, write for Ridgecrest Camp Descriptive Folder. Only a limited number can be taken—make early application.

I. J. Van Ness, Executive Secretary, 161 Eighth Ave., N., Nashville, Tenn.

## How A College Athlete Keeps Himself Well

BOB DEMING of Colgate, claims that a sensible method of health has really made life a pleasure for him. Mr. Deming writes that at first he could not believe this simple thing was the cause of his buoyant spirits. Finally, however, he had to admit that it was Nujol which was keeping him well, besides giving him, as he says, "five times the vitality."

"Believe me," he says "having free and regular bodily elimination makes all the difference in the world to a diver as well as to any other athlete. I can't afford to be nervous, sluggish, or depressed while diving. It just isn't done! I would like to urge any one, whether they think they are in good health or not, to give Nujol a try-out. It certainly can't do any harm, and I'll bet it would make them feel a hundred per cent better. It's worth trying!"

Mr. Deming has just about told



Robert O. Deming  
fancy diver on Colgate University Swimming Team.

the whole story. He is right in believing that Nujol contains no drugs, no medicines of any kind. It is tasteless and colorless as pure water. It is simply harmless internal lubrication, which your body needs as much as any other machine. Regularly as clock work, Nujol cleans out of your body those poisons which we all have, and which make us low in our minds, tired, headachy, and below par.

The way for you to find out how much better Nujol will make you feel is to try it for a few days. You can get a bottle in a sealed package at any drug store. It costs only a few cents, but it makes you feel like a million dollars. Do you know how many thousands of people keep themselves well and happy just by using Nujol? Why shouldn't you feel well all the time? You can! Get yourself a bottle of Nujol today!



## A SOJOURN IN GOMORRAH

Jennie N. Standifer

A TRUE STORY

(Continued from last week)

## CHAPTER VIII

The Mormon High Council was in session. A charge was preferred against Bishop Howard for a violation of the Church covenants. Bishop Jessups made sworn deposition that said Howard had given his promise that Marion Howard, the defendant's eldest daughter, should be sealed to him, Abram Jessups, within a reasonable time after her mother's death, and said Howard had designedly absented himself from the city in order that the girl might marry an officer in the army a persecutor of the Latter Day Saints of the Church of Jesus Christ. Although Howard bitterly denied the charge, and sought to explain the situation so as to cast all blame upon his daughter, there were those who swore to his guilt.

Howard had grown fabulously rich and had hitherto stood in high favor with Brigham Young, but with the accumulation of wealth, and the sealing of many wives, a disagreement had arisen between the lawyer and the head of the Mormon church. Brigham had coveted one of Howard's recently added wives, and when she was not divorced as requested, the lawyer fell into disfavor.

According to the laws of the Church of Mormon, unless the accused made full confession, and showed immediate repentance, the Council had power to order him to die by the Blood Atonement, and in this way save his everlasting soul. The killing of disobedient members was regarded as just and right, when a sinner failed to repent.

The Council found Bishop Howard guilty, as charged. He was condemned to die by having his throat cut so that the flowing of blood would atone for his sins.

The condemned man asked for a day to prepare for death, and the request was granted. He went to his home to find Sarah and his children gone. By inquiry he discovered that she was to be divorced, and sealed to an elder who was not averse to the property which had been apportioned Sarah in the division of the estate. The other wives to whom Howard had been sealed refused to see him. He was deserted, and penniless. He knew that he was watched by dozens of spies, and escape was impossible. But what did it matter? Years ago he had parted company with Conscience, and broken a true woman's heart that he might satiate his greed for gold and the lust of the flesh. He had defrauded his daughter out of her rights; brought about the death of frail little Annie by his threats, and now nothing remained but to give himself up to the will of the Church he had served. He returned to the Council, and without a murmur signified his willingness to submit to his punishment.

At twelve o'clock that night, two trusted dignitaries of the Mormon Church stood by an open grave which had been dug for Edgar Howard's body, on the lonely mountain side. The disobedient bishop knelt by the grave, while Elder Kline

stood by with a long, sharp knife, drawn, ready to execute the commands of the Council. Bishop Hays stood at the head of the grave, and with closed eyes mumbled the prayer set apart for such occasions.

Suddenly the stillness of the night air was broken by the thud of horses' feet. A company of soldiers was on the march, and would pass within a short distance of the condemned man, and the two Mormons intent upon committing a heinous crime in the name of religion.

As they rode the troops were chanting a familiar song:

"My country, 'tis of thee,  
Sweet land of Liberty,  
Of thee I sing!"

The kneeling victim caught the words of the refrain. It was his country too, and what right had these men to take the life that could be made to tell for truth, honor and liberty? Into his mind there flashed a vision of the possibilities life might still hold. Now that he knew the atrocious practices of this Christless religion, he could wield his pen and raise his voice against it and warn others of its dangers. He could lead in the war which he knew should be waged by every loyal son and daughter of the Union until Mormonism, and what it stood for, were destroyed. He could put every energy of mind, body and soul into the work of exposing the evil which was fast becoming a menace to the nation's strength. He could retrieve his past by a noble, upright life. The soldiers would protect him, could he but reach them. He sprang to his feet, felled Elder Kline to the ground with one blow from his powerful arm, and made a rush for the thick undergrowth.

Vain hope of a despairing soul! He stumbled, fell, and arose to find his arms in the steel-like grip of Bishop Hayes. Ere he could renew his efforts to escape Elder Kline was upon his feet, with knife in hand, ready for his fiendish work. The struggle was soon over. The victim was dragged back to the open grave, his throat cut from ear to ear, and his mutilated body thrown into its last resting place before the hoof beats of the troops had died in the distance. Edgar Howard had made the Blood Atonement demanded by Mormonism, and his sojourn in the Union's modern Gomorrah was ended.

(The facts of this story can be substantiated by living witnesses.)

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report which Mrs. Stanley had brought to me. Miss Doss told us that some of the girls were fussing about getting water at the kitchen sink; she told them to keep quiet, and this girl failed to obey. She took the girl by the arm, gave her a good shaking and attempted to slap her in the face. The girl put her other arm over her face to protect it. Mrs. Maddox, a Catholic matron, employed by Mr. Thompson, and who is Mrs. Thompson's sister-in-law, came to the assistance of Miss Doss. They took charge of the girl, sent her down to the boys' building for a leather strap, took the girl into the pantry, where Miss Doss told us she bent her across a chair, pulled her clothes up and Mrs. Maddox applied the strap. To use

Miss Doss' exact words in reporting to matter to us "We tore her up". Miss Doss told us during this investigation that Mr. Thompson's instructions to the matrons were "to tear them up whenever they did not take the punishment without showing resentment", "and", she continued, "We tore her up".

The next morning, before I left my home, Mr. Thompson telephoned me and was very indignant, because we had gone out to investigate this matter during his absence. He said that he considered it a personal insult. He came to my office later in the morning, where he stated that I was fixing to have a personal difficulty. I told Mr. Thompson that there was nothing personal in the matter between him and me, that no offense was intended either to him, Mrs. Thompson or the matrons, that I had done what I considered my duty as a Trustee, and that I would continue to investigate reports of brutal treatment as long as I remained on the Board of Trustees. Mr. Thompson replied "You try that one or two more times and you will find yourself in serious trouble". I replied "Mr. Thompson, that sounds to me like a threat, but I want you to understand that I will not be prevented, by threats or otherwise, from doing what appears to be my duty in connection with the children in the Home".

This young lady was whipped on Friday morning, October 4th; Mrs. T. H. Kendall and three other splendid Baptist ladies examined her body on October 7th. They told me that one side of the lower back part of her body was almost a solid mass of black and blue bruises, and that on other parts of her body were red streaks showing where the blood had been drawn, where the edge of the leather strap would strike. These four consecrated Baptist ladies have told me that it was the most brutal thing of the kind that they ever witnessed.

Mr. Thompson told me that they had never had previous trouble with this girl.

I would feel the utmost contempt for myself, if I did not have the courage to investigate matters of this kind when they are brought to my attention.

I have not published this information sooner, because I hoped, prayed and believed that the Board of Trustees would get rid of a Superintendent who would do things of this kind, and who would approve them when done by his employees.

A statement has been published in The Baptist Record to the effect that the Board of Trustees have taken steps to prevent such things recurring. The following is verbatim, the resolution introduced by Rev. B. H. Lovelace and passed by a majority vote of the Board of Trustees:—

"Be it resolved that it is the sense of this Board that all matters of corrective discipline of girls 12 years old and over should be handled by the Superintendent and Head Matron, Mrs. Thompson, individually and that no inhuman treatment shall be administered.

"That all investigations should be conducted through the office of the Institution.

"That all interference with the

management of the Institution on the part of outside individuals should be strongly discouraged by the members of this Board."

I opposed this resolution, because it did not prohibit the whipping of large girls by Mr. Thompson and because it might interfere with the prompt investigation of brutal treatment, if it should occur again.

I want to most solemnly condemn the persistent effort which has been made to create the impression that these girls are wilfully disobedient, impossible to control without brutality, and incorrigible. I have been in close touch with our Orphans' Home for more than twenty years, having lived in Jackson all of this time, and I wish to state, after mature thought, that in my opinion these boys and girls are more responsive to kind treatment and more easily influenced by those who show a loving, sympathetic interest, than any other group of children whom I have ever known.

I feel that it is my duty to the Baptists of Mississippi, and other friends of the orphan children throughout the State to furnish you with these facts.

In the name of Him who said, "Inasmuch as yet did it unto one of the least of these my brethren ye did it unto me", I submit the matter to you.

—J. H. Wells,

Vice-President Board of Trustees.

## QUITMAN

Sunday, February 9th, was Commencement Day in our Sunday School. We expect to make this an annual occasion. We had a splendid class. Fourteen received the diploma given by the Sunday School Board for the satisfactory completion of the Sunday School Manual; ten were awarded seals for having completed "Winning to Christ"; and ten were given seals for having finished "Young People's and Adult Departments",—a total of thirty-four receiving diplomas and awards. Brother W. R. Hunter delivered the "Commencement Sermon". It was a great sermon. Whatever Brother Hunter does, he does well.

Our teachers and workers are greatly enthused over the possibilities in teacher training. We confidently expect to have several more holders of Blue Seals by the time of our next Commencement occasion. The effects upon the work are of our school are very happy.

January proved to be one of our best months in many respects, in spite of the intense cold and so much inclement weather. The attendance has grown steadily through the winter months, especially on the evening worship. The finances for the month of January were very encouraging. The attendance on the Sunday School and the Young People's work is also encouraging.

The pastor is teaching a Bible class each Thursday evening. We are following the synthetic method of Bible study, covering a book each time. The people are enjoying it.

Miss Cameron, Elementary Worker for the Sunday School Department of the State Board, will be with us Sunday, February 16th, and week following. We are expecting great things to come of her work with us.

Cordially, —B. C. Land.